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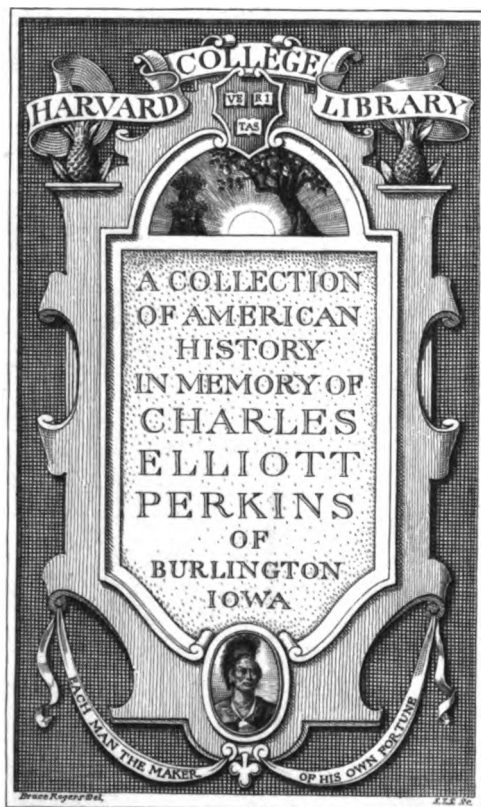
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# IMPROVEMENT ERA,

ORGAN OF

Young Men's Mutual Improvement  
Associations.

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VOLUME I.

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PUBLISHED BY THE GENERAL BOARD.

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# IMPROVEMENT ERA.

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VOL. I.

NOVEMBER, 1897.

No. 1.

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## THE PAST OF MUTUAL IMPROVEMENT.

BY EDWARD H. ANDERSON, FORMERLY GENERAL SECRETARY OF  
MUTUAL IMPROVEMENT ASSOCIATIONS.

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### I.

Mutual Improvement in its organized form, as it is known to us today, has not existed long in the church. Only a few years ago there were no organizations of this class. The Sunday school dates back to that second Sunday in December, 1849, when Richard Ballantyne opened his home in Salt Lake City to fifty children to whom it was his ambition to teach the principles of the gospel. But mutual improvement was not introduced among the young people for upwards of a quarter of a century later.

In 1873 it became the rule in some of the more thickly populated settlements of the Saints for the young people to form associations for entertainments and improvement. These were called night schools, literary societies, debating clubs, young men's clubs, or any other name that indicated the object of the gathering. Frequently they were solely for amusement, and, taking pattern after the early efforts in Salt Lake City, were formed to instruct the people by theatrical exhibitions and dramatic performances.

In Weber county, about a dozen young men met, at the invitation of Apostle F. D. Richards, in his home, on the 20th day of April, 1873, to consider the importance of organ-

izing themselves into a society for mutual improvement. President George Q. Cannon was with them and it was determined to organize, which was accordingly done. Meetings were thereafter held weekly, simple rules being adopted to govern the same, and a small mutual assessment was levied on the members to cover the expenses. The numbers grew until in a short time the association was compelled to move into the City Hall to accommodate the membership. Sister Jane S. Richards shortly thereafter gathered a number of the young girls together. Sister Eliza R. Snow Smith came and organized and met with them, and was finally asked to permit the young men to meet with the young ladies, which was granted, and from that time on the meetings were held conjointly, Apostle Richards retaining the presiding charge. This association was not discontinued, but when the general movement was inaugurated, it was divided into four—one in each ward in the city. Other associations of like character were early formed in the settlements of the county, and improvement associations and literary societies had also been organized in several wards of Salt Lake City, and in other places, previous to the general movement in 1875.

About this time it became evident to President Brigham Young that there existed a necessity for a general organization of the young people into societies for their mutual improvement—associations that should be separate from the priesthood, and yet so organized that they should be under its guidance, and for its strength.

This idea seemed to have found maturity while the President was contemplating the condition of the young people and the stakes of Zion generally, for the mutual improvement movement was contemporaneous with, if not previous to, that of the organization of the stakes of Zion, the crowning labor of President Young's last days. It was in the summer of 1875 that he called Elder Junius F. Wells to begin this work of organizing societies for mutual improvement. To Brother Wells and his associates, the President, without outlining any definite course, said:

"We want you to organize yourselves into associations for mutual improvement. Let the keynote of your work be

the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life."

Acting upon these instructions, and without more detailed delineation of the movement, Elder Wells called a public meeting in the Thirteenth Ward meeting house in Salt Lake City, on the 10th day of June, 1875, and organized the first Mutual Improvement Association in the Church, under the direction of the authorities. There were a goodly number of people in attendance, and after it had been explained what the object of the movement was, it was decided by the vote of those present to organize the society. The following officers were chosen: H. A. Woolley, president; B. Morris Young, Heber J. Grant, counselors; Hiram H. Goddard, secretary. The work of organizing was continued by Elder Wells in other wards of the city, and a tour was made to different parts of the territory, especially to Brigham City in the north, and to St. George in the south, where organizations were likewise effected. In the midst of this work he was called to fill a mission to the Western States, upon which he departed Nov. 1st. Elder Milton H. Hardy had already assisted in the organization of several associations in Salt Lake City, and it was on the 6th of Nov., 1875, that Elders John Henry Smith, M. H. Hardy, and B. M. Young were appointed by the First Presidency of the Church to continue the work which had been begun by Elder Wells. In the letter of instruction received by them, they were charged, "to visit the various portions of the territory as opportunity offers, confer with the bishops and local authorities, and act in unison with them, hold meetings, organize institutions or associations, attend to the election of officers, and give such instructions as the spirit of the Lord may inspire and counsel from us may direct."

The brethren completed the organization in Salt Lake City and in December, 1875, Elders Hardy and Young visited Cache county, beginning the tour of the territory as appointed. Then followed organizations in other counties, and in the

spring of 1876, tours were made of Box Elder, Utah, Juab, and Sanpete, previous to the April conference. After conference, organizations were effected by the same brethren in Millard, Beaver, Iron, Kane, Washington, Sevier, and Rich counties, Utah, and in Oneida and Bear Lake counties in Idaho, returning by way of Brigham City and Farmington.

From the organization of the first association to December 8, 1876, about one hundred associations were formed with a membership approaching two thousand. This completed the first general movement in the organization of the associations throughout the territory. To sum up the leading points in the organization of the movement: The first idea of improvement meetings seems to have grown out of the inherent desire in the minds of the young of both sexes to improve their minds by study, and to enjoy each other's intellectual society. Associations were formed in various cities and settlements for this purpose. The Lord inspired President Brigham Young to encourage these desires for knowledge in the youth by ordering societies for mutual improvement to be organized generally throughout the settlements of the Saints. This labor began in the Thirteenth Ward, Salt Lake City, June 10, 1875, and from that date and time spread to all the stakes of Zion. Thus we have the modest origin of a work which has at this date grown to such dimensions.

Now let us briefly consider the organization. Up to April, 1876, there had been no thought of a general head to look after the interests of the associations. At the first general conference held in Salt Lake City on the 8th of said month, the brethren who had been selected to form the associations, personally represented them as far as established and as a step toward a central organization, Elder M. H. Hardy was at this conference sustained as territorial secretary. At first the societies were under local rule, that is, there was no united whole, each association being independent; but at a meeting held in the old Council House, Salt Lake City, December 8, 1876, a central committee of the Young Men's Mutual Improvement Association was selected, composed of the following Elders: Junius F. Wells, president; Milton H. Hardy and Rodney C. Badger, counsellors; John Nicholson, R. W.

Young, and George F. Gibbs, secretaries, and Mathoni W. Pratt, treasurer. "The object of the central committee was to form a board of reference for the combined associations throughout the church to act at the head of the entire organization, conduct missionary labor among the young people, receive reports and issue general instructions for the government of the associations."

There were as yet no general stake organizations, but during that season the central committee conducted an extensive missionary labor among the young, resulting in the formation of about one hundred more associations in various parts and greatly encouraging those already in existence. During the summer of 1878 the government of the associations was further perfected by the calling of central committees in each county. Every stake in the church was visited by Elders Junius F. Wells and M. H. Hardy who effected these central organizations which were similar to those already established in Utah county, where the idea appears to have originated. A superintendent and counsellors, with a secretary and treasurer, were appointed for each stake. These stake central committees, as they were called, were charged with the general supervision of all the associations in the stake—with organizing, visiting, and with receiving reports—and were to be the medium through which any instructions that the authorities of the church might wish to impart to the societies. The results of this system were soon felt for good in the whole church. At the regular semi-annual meeting held at the April conference in 1879, representatives were present from eighteen out of twenty stake organizations and from the statistical reports submitted, it was shown that two hundred and thirty associations were in existence, with a membership of more than nine thousand.

The work had now grown to such proportions that the brethren of the central committee felt that they needed to further strengthen the general organization by calling to their aid an additional committee of influential, representative brethren from the quorum of the Twelve, who should stand at the head of the organizations, and who might be consulted singly or as a committee, on all questions of interest pertain-

ing to it; and further, with a view to placing the organizations upon a permanent footing that would be recognized by all, and that would insure the most satisfactory work being done among the youth. Accordingly, at the fourth semi-annual conference, held in Salt Lake City, Tuesday evening, April 6, 1880, on nomination of President John Taylor, Apostle Wilford Woodruff, with Apostles Joseph F. Smith and Moses Thatcher, as counselors, was sustained as general superintendent of the Young Men's Mutual Improvement Associations throughout the world. The following were chosen as assistants to the general superintendency: Junius F. Wells, Milton H. Hardy, Rodney C. Badger; Heber J. Grant, secretary; William S. Burton, treasurer.

At this conference the following suggestions for the further organization of the Young Men's Mutual Improvement Associations, by the council of Twelve Apostles, then the presiding authority of the Church, were adopted:

First.—This institution must not interfere with the priesthood of any of its members; but each individual member must be subject to the quorum of which he may be a member, and to the regularly organized authorities of the stake with which he is associated.

Second.—Every stake organization to be under the authority of the stake organization of the priesthood in that stake, and to have for its superintendent a high priest selected by the president of the stake and his counselors, sanctioned by the high council of the stake, and voted for and sustained by the stake conference and associations of the stake.

Third.—This stake superintendent may call two or more persons to his assistance, who may or may not be high priests. They shall be known as assistants or counselors, and shall be approved by the president of the stake and his counselors, sanctioned by the high council of the stake, and sustained by the vote of the stake conference and associations of the stake.

Fourth.—The Twelve may appoint a general superintendent, from time to time, who may, when convenient, be one of their council, who shall have the general superintendence of the stake organizations.

Fifth.—The general superintendent may direct the action of all stake superintendents, and preside over all the officers of the associations in all the stakes, and may have two of the Twelve, when convenient, as counselors; and they may call upon such assistants, secretaries and other help, as may be required. The whole to be under the general superintendence of the Twelve, as the presidency. The editor of the Contributor and the paper to be subject to, and under the general direction of, the superintendent and council. All books used in the libraries, for the use of the association, to be inspected and approved by the general superintendent and his council, and all works containing skeptical, immoral or improper doctrines or principles, to be excluded therefrom.

Sixth.—The general superintendent and council to make arrangement for the purchase of books for the libraries and other purposes on the best possible terms, and all profits arising therefrom, after paying the necessary expenses, to go for the use and benefit of the associations who may order such books. It must be understood that this organization is not formed as a separate or distinct church organization or body of priesthood, but for the purpose of mutual improvement of the members and all connected therewith.

On the 8th of October, 1882, Elder N. W. Clayton was sustained as secretary; and at the conference held in Logan, April, 1885, Elder Joseph A. West was sustained as an assistant. October 6th, 1887, Elder R. G. Lambert was selected and sustained as secretary, and in 1888 Elder Evan Stephens was chosen music director. Elder Edward H. Anderson succeeded as secretary in October, 1888, and Elder George D. Pyper followed in October, 1890, and was succeeded in 1896 by Elder Thomas Hull, the present incumbent. At the conference held in June, 1894, the following officers were sustained: Wilford Woodruff, general superintendent; Joseph F. Smith, Moses Thatcher, counselors; assistants, Junius F. Wells, M. H. Hardy, R. C. Badger, G. H. Brimhall; secretary, George D. Pyper; treasurer, William S. Burton; music director, Evan Stephens. The list of the general officers sustained at the annual conference in 1897, is as follows: Wilford Woodruff, general superintendent; Joseph F. Smith,



Heber J. Grant, B. H. Roberts, counsellors; assistants, Francis M. Lyman, John Henry Smith, J. G. Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, John E. Heppler, Edward H. Snow, Nephi L. Morris, Richard W. Young, Horace G. Whitney; secretary, Thomas Hull; treasurer, William S. Burton; music director, Evan Stephens.

An association was formed in Laie, Oahu, Sandwich Islands, by Elder R. G. Lambert, May 7th, 1876; and societies for mutual improvement have been organized, from time to time, in the missionary fields in various nations of the earth.

Now, as to the aims of the organization. We have already seen that with President Young the leading purposes were that the young people might obtain testimonies of the gospel, develop the intellect, and cultivate a knowledge and application of the eternal principles of the great science of life.

Elder Junius F. Wells quotes the remarks of President Young in some instructions given in regard to governing the associations and conducting the exercises, when the general organization was inaugurated: "We want you to meet together and bear testimonies of the truth. Many think they haven't any testimony to bear, but get them to stand up, and they will find that the Lord will give them utterance to many truths they had not thought of before."

In their instructions to Elders Smith, Hardy, and Young, in a letter dated November 6, 1875, referring to the Young Men's Associations, Presidents Brigham Young and Daniel H. Wells speak as follows: "It is our desire that these institutions should flourish, that our young men may grow in the comprehension of, and faith in, the holy principles of the gospel of eternal salvation, and furthermore, have an opportunity to, and be encouraged in, bearing testimony to, and speaking of, the truths of our holy religion. Let the consideration of these truths and principles be the ground work and leading idea of every such association; and on this foundation of faith in God's great latter-day work let their members build all true knowledge by which they may be useful in the establishment of his kingdom. Each member will find

that happiness in this world mainly depends on the work he does, and the way in which he does it. It now becomes the duty of these institutions to aid the holy priesthood in instructing the youth of Israel in all things commendable and worthy of the acceptance of Saints of the Most High God."

President John Taylor, in 1879, at a meeting of the association of the Fifteenth ward, Salt Lake City, referred to the improvement societies as constituting in part the helps spoken of by St. Paul in the holy scriptures. Further, at a conference held January 3rd, 1880, in the Assembly hall, Salt Lake City, President Taylor, in offering words of encouragement to the officers and members, blessed them in the work they were doing; and, in speaking of the Mutual Improvement Associations, said: "I consider these associations very important auxiliaries to the church in building up the kingdom of God on the earth."

Only little more need be said on this subject. The purposes of the organization are made amply plain from these remarks of the authorities. The scope of this plan, outlined by them, is as wide as truth in all its ramifications. To obtain testimonies not only must a knowledge of theology, as taught in the gospel of Christ, be comprehended, but there must be an individual understanding and enjoyment of the spirit of God; to develop the intellect, there must exist a familiarity with the basic divisions of learning—theology, history, science, the arts and literature; and finally, "to cultivate a knowledge and an application of the eternal principles of the great science of life," involves work for time and eternity. It covers the investigation of all true learning, and the application of the same to our earthly and to our everlasting lives. In fact, all efforts extended in any direction conceivable or yet unfathomed are but subdivisions and parts of the eternal principles of the great science of life. All things that may be said or done are but methods by which we may accomplish the great work before us. It is self-evident that young men who even though only imperfectly and partially cover the plan, become helps of great value to the priesthood; and, likewise, it is clear that organizations of intelligent beings, with such aims, and seeking development in

this manner, become powerful auxiliaries to the Church of Christ. The officers of our grand organization must awake to the importance and magnitude of the purposes of this mighty work. The keynote with them must be sacrificing devotion, implying a laying aside of self for the benefit of the cause. It means, further, that every officer must be an example, a teacher and a leader, among the youth—not in appearance, not in seeming, but in reality—all of which means earnest, prayerful work, sacrifice of self, and diligent application to duty. With all our growth, and viewing it comparatively, it has been rapid and great, we have scarcely begun to glean upon the edges of the mighty field of accomplishment ripe before us.

*(To be concluded in the ERA for December).*

# RELIGIOUS FAITHS.

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## I.

### THE DOCTRINE AND CLAIMS OF THE ROMAN CATHOLIC CHURCH.

BY RT. REV. LAWRENCE SCANLAN, BISHOP OF SALT LAKE CITY.

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[The series of articles under the general title, RELIGIOUS FAITHS, promised in the Prospectus of the ERA, very properly begins with an article on The Doctrine and Claims of the Roman Catholic Church, by Bishop Scanlan, of Salt Lake City. As stated in our Prospectus, it is the intention of the Editors of the ERA to make this series of articles "a review of existing religions and religious sects in the world," giving an opportunity for "comparison and contrast of the same," and finally "the trial of all by the standard of revealed truth." We begin, of course, with the Christian religion, as represented by the leading churches of Christendom. We have extended an invitation to prominent ministers of the churches represented in our State to contribute statements of their doctrine and claims to the ERA, in order that each of the prominent churches, at least, might present its doctrine from its own standpoint, and by its own representatives. To this invitation there have been already several favorable responses by prominent ministers, and the series, we are of opinion, will be of incalculable value and intense interest to our readers.—THE EDITOR.]

I have been kindly invited by the management of the ERA to lay before its readers a statement of the doctrine and organization, with the reasons or authority therefor, of the Catholic Church. As these subjects are of a broad and comprehensive character, only a brief outline of them can be expected within the space allowed me by this little magazine. However, I will try to trace, with some degree of fullness, a few of the principal and most important doctrinal and organic features of the church and will begin, by way of introduction, with some necessary observations on religion in general.

## RELIGION IN GENERAL.

I will take as granted by the readers of the ERA—those for whom it is intended—certain primary truths or principles without which religion evidently could have no real basis, meaning or purpose:

1. That there exists a personal God who is, therefore, capable of accepting religious homage and of being honored and pleased by it; that he has freely created all things visible and invisible outside himself; that, in consequence of the fact of creation, there must exist between him and us, his rational creatures, certain necessary relations, such as his complete independence, his sovereign and absolute dominion over us and his indisputable right to our submission, honor and love; in fact, to all that we have and are; that these relations constitute and represent God's rights over man; and that religion, which is only another name for justice, consists in recognizing and maintaining these rights, which man alone can and should do, because he alone, by reason of his rational nature, is endowed with the faculties, powers and means of knowing and upholding them.

2. I trust my readers will also grant that religion, objectively considered, is simply God's will expressed and made known to man, and consequently man has religion and is truly religious only and so far as he thinks, speaks and acts in conformity with that will; that religion being God's will it must be truth, for God cannot will or express error, can have no right to wrong; and being truth itself, can be honored, worshipped and pleased only by truth; that religion being truth it must be (a) one, immutable and universal, for such are the well known and universally recognized attributes of truth; and (b) an essential condition of true liberty, for man is bound only to God or his order and is truly free only and so far as he is subject to him and governed only by him, that is, by truth, right and justice.

3. I am sure it will be further conceded that God alone, because Creator and supreme legislator, has the right to establish a religion or found a church for the purpose of teaching it, that is, to tell us his will, to make known to us

the real and full relationship that exists between him and us and the duties arising, on our part, out of such relationship; and consequently that a man-made religion or church, that is, a religion or church that, without proper divine authorization, usurps the legislative office of God, and thus substitute or may substitute the will of man for the will of God, and imposes it as such on mankind, is worse than worthless.

4. Finally, it will be granted that if man, the rational creature, can impose any obligation on his Creator, it must be that, as he binds and must bind man to do his will and must, in justice, punish him for not doing it—"if thou wilt enter into life keep my commandments"—it follows that he is bound, also in justice, to make known to him his will or commandments, and in a manner so certain that he can have no reasonable doubt that what he believes and obeys is infallibly God's will and not man's. Man's insistence on God discharging this duty is both rational and proper and is his only escape from the greatest conceivable slavery, that of obeying man instead of God.

Agreed, as I trust we are, on these primary and essential principles of religion, whether natural or supernatural, we will now hasten on to examine the Catholic Church, and, first of all, its foundation, its chief and most important part, as it is, indeed, of any structure, material or spiritual. It is the foundation that defines, supports and holds in unity an edifice and imparts to it stability, strength and durability. If there is anything weak, deficient or rotten in any institution it is generally traceable to, if not actually found in, the foundation.

#### THE DIVINITY OF CHRIST.

Now, the whole vast fabric of the Catholic Church rests on one sole fact or truth—the divinity of Jesus Christ—which, consequently, is her fundamental doctrine. With this she must stand or fall. It is not necessary to occupy any of my brief space by giving any lengthy proofs of this common Christian doctrine to you, my dear readers, who, I am sure, believe and accept it as firmly and sincerely as do Catholics themselves. However, as I am not so sure you believe it in the same sense, I deem it necessary to give you the Catholic

doctrine with a few proofs, which, because scriptural, I suppose you will accept as such.

The Catholic Church teaches that Jesus Christ is not a mere elect child or special creation of God, or in any sense or manner a creature, but that he is the eternal and only Son of God; God of God, Light of Light; the expression of the Eternal Father, with whom he is one in nature and substance, and to whom he is equal in all divine attributes, power and glory. St John, the Evangelist, (Cap. I) calls him "Logos," that is, the eternal word or expression of God, and expressly states that this word was in the beginning with God, was God; who became incarnate, was made flesh and dwelt amongst us. Christ himself constantly and publicly claimed for himself real divinity, and his hearers, the Jews, evidently understood him to make this claim. It was on account of this claim, which, according to the Jewish law, was blasphemy, and therefore punishable by death, that he was condemned and finally crucified. "Being man," say his accusers, "he makest himself God" (John 10). He repeatedly made use of words and expressions which could have no meaning except that he was really and truly God. "I and the Father are One" (John 10). "He who seeth me seeth the Father." "I am in the Father and the Father in me" (John 14). He claimed all the essential attributes of God, even his omnipotence. "All power is given me in heaven and on earth" (Matt. 28). Of course none nor all of these yet unsupported statements prove Christ to be God. Even their extraordinary character only renders them less reliable, less worthy of belief. A person is not God because he says so. No one understood and realized this better than did Christ himself, who, accordingly, warned his followers against believing the vain cries and groundless statements of future false Christs. The whole tenor of his words and actions clearly shows that he fully recognized the demands of our rational nature in religious matters and, consequently, in introducing his religion and in asking man to accept it, he did not wish man to believe or act blindly, or, in fact, to sacrifice or ignore a single ray of the light of reason. He made it evident to all that he came on earth to treat man as man, to speak to him as man, to teach, con-



vince, save, and lead him to the very portals of heaven, as man, that is, as a rational and reasoning being, for as such only is he a subject of religion and capable of believing and practising it, and as such worthy of heaven and God. In fact, so far from treating man in this unreasonable manner he, on the contrary, tells him to hold fast to his reason and not to take the least step towards him except in and by its light. "I give not testimony of myself, or if I do my testimony is nothing. There is one in heaven who giveth testimony of me." "If you believe not me, believe my works." And to the disciples sent by the Baptist to ask him who he was, he said: "Go back and tell John what you have seen and heard; that by my power, my word, the blind see, the deaf hear, the sick are healed, the lepers are cleansed, and the dead come forth from the graves." These will tell John the Baptist better than any words of mine who and what I am, that God is in me, with me, and working through me.

Jesus Christ came on earth with a very extraordinary claim, indeed, but he took great care to give extraordinary, adequate proofs. By the wonders and miracles he publicly wrought he clearly showed that he was master of life and death and that all the powers and forces of nature, even the winds and the waves, were subject to his will and word and that consequently, he made no idle boast when he said: "All power is given me in heaven and on earth." Nor were these wonderful and divine works performed in secret, in the dark, or behind screens and curtains, but they were all wrought in the midst of the light of day, on the public streets and highways, on the tops of mountains and in the presence of hundreds, sometimes of thousands, friends and enemies. And when he saw that this long array of miracles did not convince the Jews of the truth of his claim, and that they still clamored for greater proofs—"Signs from heaven"—although he mildly upbraided them for their incredulity and unreasonableness, yet, fearing lest the full demands of reason in this all-important matter may not yet have been satisfied, he tells them that he will give them one more sign—surely from heaven—that is, the giving of life to his own dead body, his own resurrection from the dead—the greatest sign

that even God can give to man. "Destroy this body of mine and in three days I will build it up again." And that he did build it up to the satisfaction of his friends and the civilized world and in sight of all the powers of hell, is a fact as firmly fixed in the firmament of history as are the pyramids on the sands of the desert. St. Paul challenged the philosophers of Greece and Rome to disprove this fact of the resurrection, on which, as a foundation, he rested the whole Christian cause. "If Christ is not risen vain is our preaching, vain also our faith." But the philosophers and the world, instead of overthrowing it, built upon it their faith and hope for time and eternity.

Now reason is caught here between the two horns of a dilemma. Jesus Christ was God, as he claimed, or he was not. If he was not, that is, if he were man or a creature, however special, then (pardon the expression) he was a liar and an imposter who deliberately and purposely deceived the noblest and best of our race since his time and will continue to deceive them to the end, by passing himself for God, and who consequently bound mankind in the fetters of a code of a false morality and has caused, and daily causes the destruction of thousands of martyrs in the lying cause of his assumed and pretended divinity. If he was not God, then human reason has good cause for asserting that there is and can be no God, or, at least, no God that cares anything about man. For how could God, in such a case, have suffered the worship, the honor, the love due to him alone to have been usurped by so sacrilegious and, at the same time, so specious an idolatry. "No," cries out the great Napoleon when dying on the barren rocks of St. Helena, "there would exist no God in heaven if it had been possible for a creature to conceive and execute with similar success the gigantic scheme of usurping the supreme worship by usurping the name of God."

On the other hand, if he is God then his word is truth, his precepts the obligatory rule of life; his commandments the world's law; his judgments infallible and inevitable; his promises unfailing, and the Church that he established must be heard and obeyed.

## THE CHURCH OF CHRIST.

Christ, after having thus firmly established his divinity, was fully qualified and authorized, not only to teach, but to command man, who, if consistent with his rational nature, should hear and obey him. His own testimony was no longer valueless but infallible and his voice the voice of God. Accordingly he taught a system of doctrine and morals, the practical acceptance of which he declared to be essential to the peace and happiness of man here and hereafter. But as he intended to remain on earth only a short time it was necessary that he should appoint and leave after him some institution; some adequate means to teach mankind his system, so costly to himself and so necessary to all men, and to perpetuate it in all its integrity and purity until the end of time; and thus, to fulfill his promise—"to enlighten every man that cometh into this world." For this end and purpose he established a church: that is, called together and formed into a society a body of men known as his Apostles. These he commissioned and duly authorized to go forth and preach his gospel, his doctrines, to all mankind. To this organized body of teachers he transferred his own mission, the self-same mission that he received from his Eternal Father, together with all the power and authority necessary for its proper execution. This body of teachers were to take his place and to be his agents in all that appertains to the work of teaching, regenerating and saving humanity. "As the Father hath sent me I also send you; and then breathing on them, he said, receive ye the Holy Ghost" (John 20). "Going therefore teach all nations whatsoever I have commanded you" (Matt. 28).

Now, a brief examination of this church founded by Christ and commissioned by him in the most express and formal manner, will clearly show us that he endowed it with certain properties and marks by which it could be easily known and distinguished from all the false Christian churches which he foresaw and predicted would spring up in all future ages.

1. The Church of Christ was visible. The Apostles

were certainly such. Their office was to teach, to reprove, to baptize and to perform other similar public functions—all which necessarily implied their visibility. He said his church was “the light of the world,” but by what figure of speech can light be said to be invisible?

2. It was to be indefectible. It was the work of God, and his work cannot fail nor “his word pass away.” He himself declared that he would “build his church upon a rock and that the gates of hell could not prevail against it” (Matt. 16). The gates of hell would have prevailed against the church the moment it failed or ceased to be what it was when founded. St. Paul calls the church the “pillar and ground of truth.” Since, therefore, the Church of Christ is the foundation, the support of truth, it must be, to say the least, as indefectible and indestructible as truth.

3. The church founded by Christ was infallible, that is, it could not err in the discharge of its proper and official duties, in teaching matters of faith and morals. A teacher directly appointed by God is necessarily infallible in what he has to teach. No loving parent would place over his children a fallible teacher when he could appoint an infallible one. Besides, we should expect a little more of God than of man, and any common man could establish a fallible church. But Christ settled this matter very clearly and satisfactorily by his words and promises—“I will be with you all days, to the end of the world” (Matt. 28). “I will send you another Paraclete, the Spirit of Truth, to teach you all truth and to abide with you for ever” (Matt. 20). “He that heareth you heareth me, and he who despiseth you despiseth me” (Luke 10). How or why place this strict obligation on heaven unless the teachers should infallibly teach the truth? And again: “Go ye into the whole world and preach my gospel; he that believeth and is baptized shall be saved, he that believeth not shall be condemned” (Mark 16). His church, therefore, should preach only truth, otherwise why condemn man for believing error, or what, in case the teachers were fallible, may be such?

4. The Church of Christ, conformably to reason, was and should be one. Truth was to be the object of its teach-

ing, and truth is one and cannot be in contradiction with itself. "There is but one Lord, one faith and one baptism," says St. Paul (Eph. 4). And Christ himself says, "Other sheep I have which are not of this fold; these also must be brought in so that there may be one fold and one shepherd" (John 10). So important did Christ consider this unity or oneness of his church that he made it the object of a special prayer to his Eternal Father: "And not for them [his Apostles] only do I pray, but for those also who through their word shall believe in me, that they also may be one, even as Thou, Father, in me and I in Thee" (John 18). The unity or oneness here prayed for is of the highest conceivable type, that metaphysical unity existing between him and his Father. It was not a mere spiritual or invisible unity, but one that could be seen and thus serve as a proof to the world of his divine mission, "that the world may believe that Thou hast sent me" (John 18).

5. The Church of Christ was holy; holy in its founder, in its doctrines, sacraments and members. The object of his church was to bring all men, if possible, to the way of truth and salvation: "This is the will of God, your sanctification" (1 Thess. 4). But it could not make others holy unless itself was intrinsically holy. "Christ loved the church," says St. Paul, "and delivered himself up for her that he might sanctify her and preserve her from spot or blemish" (Eph 5).

6. The church founded by Christ was to be catholic or universal; catholic as to place, time and doctrine, which may be clearly inferred from the commission of Christ, "Go teach *all* nations all things I have commanded you and, behold, I am with you all days until the consummation of the world." All nations should be taught all and the same things and throughout all time.

7. The Church of Christ had a head or supreme ruler and teacher. This head evidently was St. Peter, whom Christ made the foundation of his church: "Upon thee [Peter] I will build my church;" for whom he specially prayed: "But I have prayed for thee [Peter] that thy faith fail not;" whom he made the confirmer of his brother Apos-

bles: "that once converted thou mayest confirm thy brethren;" and whom, finally, he appointed chief pastor of his whole flock: "Peter, feed my lambs and feed my sheep."

We may now see at one glance what the Catholic Church holds and teaches concerning herself, her origin, her constitution, organization, mission, powers and properties, when I state that she, from the very beginning, from the ascension of Christ, up to the present, has always and everywhere asserted, taught and defended that she is that self-same, identical church which Christ himself built upon the rock and against which, as he declared, the gates of hell could not prevail; and consequently to her, the Catholic Church, rightfully belong all those marks, powers, properties and prerogatives which, as we have seen, characterized the Church of Christ. Of course, the fact that the Catholic Church asserts that she is the church founded by Christ is no proof that she is such. Whether she is or is not is a matter of inquiry, of history and of fact. However, unless Christ has purposely deceived the world, there must have existed throughout all time since his departure from this earth, and up to the present, such a church as he so manifestly and publicly instituted. His purpose in coming on earth under the form of man, and as such suffering and dying, was, as he repeatedly stated, "to enlighten all men," "to bring to the knowledge of the truth and save all." And the only means he appointed and left behind him for the accomplishment of this work was his church or an organized body of teachers holding his mission, leading with all his divine authority and infallibility and having his express promise that he would be back of them, assisting and protecting them until the end of time. It is, therefore, at least hopeful and encouraging to humanity, as well as creditable to Christ, that there has ever existed since his time a church publicly asserting and maintaining, very often at terrible cost to herself, that she is his church. If the Catholic Church be not that founded by Christ, then it will be extremely difficult, nay, impossible, to show that any other church is his, and, consequently, his church must have failed and the gates of hell, contrary to his promise, must have prevailed against it.

## THE CATHOLIC CHURCH AND THE BIBLE.

It cannot be said that the Bible takes the place of the church, for the New Testament, at least, is simply the creature, the production of the church, which is its sole witness and the only voucher for its inspiration. A book, no more than man, is inspired because it says so. The inspiration of the Bible is evidently an invisible fact and is, therefore, not a matter for history or proof by human testimony. Christ did not write a word of the New Testament nor did he command his Apostles or any one else to write it. He did, however, establish a church, and this church existed in all the plenitude of its power and authority, taught his doctrines and, it is to be hoped, saved many souls long before a line of the New Testament was written. Christ had long since ascended to heaven ere some of the Apostles and their disciples, in order to aid their memory and for their own convenience and that of those people committed to their charge, commenced to write the sayings and doings of Christ and his apostles. The church already established and duly authorized to teach, examined these writings, and finding them in accord with what she heard from the lips of Christ, received them, pronounced them inspired, the word of God, taught that henceforth they should be believed and received as such by all Christians. This teaching of the church "to hear which, Christ declared, was to hear himself," raised the New Testament from the place of common history into that of a supernatural or inspired record, and as such, it has been ever since held and believed by all professing Christians. It is only through the infallible voice of the church or body of teachers appointed by Christ that we, therefore, can have certainty of the invisible and otherwise unknowable fact of the inspiration of the sacred scriptures. And not only this, but the infallible teaching of the church is also necessary to interpret the scriptures, to give us their true meaning—that intended by the Holy Ghost, the spirit of truth. Human words and language are susceptible of various and even contradictory meanings. The Bible is a dead letter and says, simply, what the reader makes it say, and it is evident, from the many existing dif-



ferent and contradictory forms of Christianity, each taking its doctrines from the Bible, that the reader makes it say many strange and ungodly things—individual inspiration or illumination to the contrary, notwithstanding. Writings or language interpreted by fallible authority becomes logically fallible. *Pegora sequitur semper conclusio partene.* Besides, private, unofficial interpretation of the Bible is wrong in principle and reverses the real order. It places man above God, makes the Creator subject to the creature, who becomes the real legislator, for the interpreter of a law is practically the law maker. Christ certainly was not less wise than man, and the man that would attempt to found a state, organize a government, or constitute even the smallest and most insignificant society, without making provision, in the way of a head or supreme court, for the official interpretation of its constitutions, laws and regulations, would simply stultify himself before the world. Without the living voice of the infallible church, therefore, as a supreme court to interpret the sacred scriptures, to decide and declare their true meaning, there would be no means of knowing with certainty what Christianity is in detail, and the inspired Bible would become, as it actually is, an apple of discord.

#### THE CATHOLIC CHURCH AND FAITH.

Neither reason, Christ nor his church demands our acceptance or obedience without certitude. That this is true of reason and Christ I have already shown in the beginning of this article; and that the church does not exact it is clear from her definition of faith. Faith, according to the Catholic Church, is an assent of the mind to a truth revealed by God, without any doubt or fear of error. Doubt, therefore, which is incompatible with truth, is also incompatible with faith. He who believes, in the Catholic sense, does not doubt; and he who doubts does not believe.

St. Paul calls faith "the evidence of things that appear not," and states that there "is but one faith, without which it is impossible to please God." But how is this one, all-necessary faith to be had? The same great Apostle of the Gentiles answers: "Faith comes through hearing." How comes hearing? He answers again, "through preaching,"

and adds, "but how can they preach except they be sent?" That is, how can people believe as true, as God's will, as true religion—what is preached unless they have some guaranty that those who preach are sent and duly commissioned by God to preach his law to them; for how, otherwise, could they have that certainty, that evidence necessary, according to reason and St. Paul, to elicit an act of faith? Human reason is outraged when asked to believe and accept as truth what may be error.

Concrete human nature may not have any more love for the Catholic Church than it had for its divine founder, as her mission, like his, is to condemn its inordinate and sinful passions and to keep them within the bounds of right and reason. But pure reason, that is, in the abstract, cannot fail to see in this old but yet young and vigorous institution certain features which it must admire and recognize as marks of divinity. Passing over her marvelous organization—"the most wonderful piece of human policy," as M. Guizot remarks, "that the world ever saw"—let us take a glance at some of her principal claims.

The Catholic Church asserts and has always asserted that she represents God in the religious and moral order. Now, whom or what does reason say she, or in fact any church, should represent? Man? That is to represent man and at the same time to teach and dogmatize as God! To represent man and yet to exact obedience due only to God!—the greatest conceivable slavery. Man had been long enough representing man and history clearly shows that he can represent only man, that is, ignorance, blindness, doubt and utter imbecility in the moral order. Should not a church having the sanction of reason represent right, truth, justice and all good? And how represent these without representing God, who is all these in an infinite degree?

The Catholic Church has always maintained that she is infallible in teaching faith and morals, and an unerring guide to heaven and to God. Surely reason cannot find fault with her for this. This is precisely the very thing that has been always and is still needed. This is the very thing that brought the Son of God from heaven and which he expressly promised to

give to the world. "He who follows me walks not in darkness. I am the way, the truth and the life. You shall know the truth and the truth shall make you free." This is the very thing which poor, blind humanity has been crying out for from the beginning from the very depths of its misery and blindness. How could reason, after its long and sad experience with fallible teachers and erring guides, accept any but an infallible teacher? Besides, of what use would be a fallible teacher? Who would pay any serious attention to its teachings, which in reality may be error? What cares man for any authority that does not speak to and command him in the name and authority of God? When hard pressed by his passions, what is more easy and natural to him than to reason himself out of the teachings of fallibility. Infallibility is the Achillean heel of the Catholic Church, the only vulnerable spot on her whole body, and the impenetrable panoply in which, as in a mantle, she wraps herself up and defends and renders reasonable all her defined teaching in faith and morals.

Once more, the Catholic Church asserts that she is the "salt of the earth," that she possesses, through her sacramental system, supernatural power or grace to lift up man, to regenerate him and heal all his moral maladies. Is not this the very power that reason and experience tell us is needed? Does not man, evidently, need to be healed and lifted up morally, and is it not a fact that man, by his own natural strength, can no more raise himself in the moral than he can in the physical order? What, then, but a supernatural power can raise him up from the deep abyss into which his passions have plunged him, when, naturally, he does not wish, nay even opposes with all his strength and violence of his inferior nature, any such elevation? Who ever heard of a spontaneous cry for moral relief coming from the dark depths of paganism? Had not the church almost to force Christianity and its virtues on the nations that she converted and civilized? And even in this our own land, illuminated and warmed, as it is, by the rays of Christian light and life, what little desire there is for the knowledge of Christian doctrines and the practice of Christian virtues! Or rather, I

should say, what an opposition there is to them, what a closing of eyes, sealing of ears, and locking of hearts! How evident, then, that the power that can open those eyes, unseal those ears, and unlock those hearts must be superior to man's and, therefore, supernatural.

In conclusion, reason can find no logical standing ground between the Catholic Church and infidelity. If the Catholic Church is not what she asserts and has always asserted herself to be, then she falls, and with her must also fall the inspiration of the Bible, the divinity of Christ and the whole Christian system, for all these are logically and indissolubly connected and must stand or fall together, and there remains for us nothing but our own individual judgment, which naturally tends to and ultimately ends in infidelity. Mr. Ingersoll commenced with his own private judgment and now judges that the Bible is only a book of myths and fables. Infidelity has long since accepted the alternative of reason and has made its choice accordingly. Here is what Mr. Proudhon says: "Do you believe in a God? if you do then you are a Christian, a Catholic; if you do not, dare to avow it: for then it will not only be to the church that you declare war, but to the faith of the whole human race. Between these two alternatives there is room for nothing except ignorance and insincerity, I should never have disputed the authority of the church did I admit the supernatural; I should have bowed down before a creed so antique, the production of the most learned and prolonged elaboration of which the human mind has given us an example. Oh! Christianity is sublime—sublime in the majesty of its dogma and chain of its induction. A more elevated idea, a vaster system was never conceived or organized amongst men, and I here solemnly avow that if the Catholic Church succeeds in overthrowing the system of argument (anti-theistical) which I oppose to her, I will abjure my philosophy and die in her bosom. If you acknowledge a Supreme Being, then kneel before the Crucified." (*Proudhon de la Justice dans la Revolution et dans l'Eglise*, VI, pages 36-38.)

# STATEHOOD AND HOW IT WAS ACHIEVED.

BY HON. WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

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## I.

A proper treatment of the subject requires a brief discussion of the Constitution of the United States so far as it affects the admission of states, and the relation of states to the union.

In speaking of statehood and how it was achieved, of necessity the national sphere entered upon, as well as the authority by which a dependency is transformed into a sovereign and indestructible state, must be considered. The birth of a state is an event not only important to persons dwelling within its borders, but also to those residing in every part of the union. The status of the former is changed and new relations and obligations are created, which raise all persons to an equal participation in the advantages and immunities enjoyed by those residing in the strongest and oldest of the commonwealths comprising the federal union. The states are so correlated, and by the terms of the Constitution bear such an inter-relation one to the other, that the formation of a new one not only is of interest to, but affects all the others. History furnished no prototype to aid the fathers in the formation of that unique and masterful system of government which, while it presents an imperial and national front and is vested with authority to deal with national and international affairs, yet possesses that local governmental and sovereign strength that protects the individual and insures domestic security. History was to them the serial obituary of

men who had struggled, oftentimes heroically, for the overthrow of tyrannies and the establishment of governments crowned with like sovereignty as those constituting the union.

Under our system of government Utah, the youngest of the states, put aside the vestments of pupillage and territorial vassalage and quietly stepped upon the broad plane occupied by the forty-five commonwealths, and so instantly became vested with the same authority and the possessor of the same rights enjoyed and exercised by the greatest of the states. To see carved from a mighty empire of territory, a vast domain, and without contest or friction a government established and inter-related with others and yet possessing an independence which makes it the guardian of the domestic security and happiness of the individual, and that this could be done peacefully and without revolution, would have been regarded as utopian before this government was formed, and is a prophecy of the wisdom of our fathers and the integrity of the Constitution which, under God, they devised. The authors of the federal constitution were mariners upon an unexplored sea. It is true in the Achean and Lycean Leagues, and perhaps in the Hanseatic League, as well as the Swiss cantons, which were merely alliances, and the United Netherlands, which were only an assemblage of states, examples were found from the wrecks of which some flotsam and jetsam might be obtained; but the schismatic, and indeed chaotic, careers they led, supplemented by their downfall, afforded but little light, and could not be the basis of any profound faith to those who were building for the ages liberty's immortal temple. Nor must we forget the further difficulties these experimental government builders encountered; apparently insurmountable obstacles to national unity were occasioned by the almost irreconcilable differences between the thirteen states, and also the jealousies which were not forgotten nor fully silenced in the hour of great peril. Hamilton, who so earnestly labored for the adoption of the Constitution, was apprehensive of the result. He stated that "The establishment of a Constitution in time of profound peace by the voluntary consent of the whole people

is a prodigy to the completion of which I look forward with trembling anxiety."

The weakness of the thirteen states against foreign aggression, as well as the dangers menacing them from internecine strife, was apparent to the statesmen of the revolution. Without union they perceived that the contest with England would result in their destruction, and that if independence by union were achieved, only by establishing a more perfect union could that independence be preserved. Early in the year 1776 Thomas Paine wrote: "Nothing but a continental form of government can keep the peace of the continent." Later on he said: "We have every opportunity and every encouragement to form the noblest, purest Constitution on the face of the earth." And the great Wilson, whose philosophic mind contributed so much to constitutional government, said: "By adopting this Constitution we shall become a union. We are not now one. We shall form a national character; we are now too dependent upon others."

It was an auspicious occasion for the establishment of a new form of government. The great Frederick, with a lofty cynicism had recently proclaimed the inability of people for self-government, and had declared for the perpetuity of imperialism. His views were shared by the rulers and leaders of Europe. The spirit of democracy seemed to be crushed and the fires of liberty extinguished. However, the hour for liberty was ripe and the task was essayed of founding a government in which the balances were to be adjusted which would give national unity and local independence. Those engaging in this labor recognized, as Bancroft says, "the supremacy of the general government in its sphere," and also regarded the states as "the parents, the protectors and the stay of the union. The union without self-existent states is a harp without strings; the states without union are chords that are unstrung. The states as they give life to the union are necessary to the continuation of that life. Within their own limits they are the guardians of industry, of property, of personal rights and of liberty. \* \* \* The states and the United States are not antagonists, and the system can have life and health and strength and beauty only by their har-

monious action." Both the sentimental and the rational application of the doctrine of *laissez faire* were sought in the formation of the Constitution and in the organic law of the states.

While it is true the despotism of the old world produced more or less a revolutionary spirit in the new, and the school of philosophy led by Rosseau had influenced the political philosophy of the American people, there was more than a sentimental regard for individual liberty and local self-government. Domestic tranquility, security of life, person and property and, above all, liberty of thought and speech and of conscience, were sought in the enforcement of the rationalistic interpretation of the principle of governmental non-interference. While, as stated, the past furnished no prototype, still some of the thirteen states had adopted, prior to the formation of the Federal Constitution, state constitutions in which the tripartite division into executive, legislative and judicial power had been made. That noble work, *The Spirit of Laws*, written by Montesquieu and published at Geneva forty years before, had pointed out the evils of despotic governments and the necessity of having checks and balances established by a division of the authority and power of government, in order to preserve a proper equilibrium and promote freedom. And the tripartite division suggested by him undoubtedly influenced the framers of the federal and state constitutions.

Virginia, under the guidance of Patrick Henry, adopted a constitution in which the powers of government were properly classified and the limitations upon the executive, legislative, and judicial departments clearly prescribed. Madison and Adams, and most of those engaged in framing the Constitution, contended that this tripartite division of power was indispensably necessary to the formation of a government wherein liberty could be preserved and the functions of all parts of the system properly respected and utilized. The articles of confederation had proven defective; the centripetal and centrifugal forces had not been properly adjusted. To preserve the independence of the states and enable them to retain control over the citizen in all domestic concerns, and



at the same time unite discordant sovereignties for national purposes and so adjust the relations of all as to produce a harmonious system of local and national government, was a work the consummation of which must ever be regarded as the perfection of statesmanship and the result of divine interposition. "The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man." This eulogy by Mr. Gladstone is not undeserved.

Let us now examine whether this instrument, under which statehood was obtained, is applicable to us. It has been argued that the builders of the Constitution contemplated the formation of a federal government limited in area to the thirteen states and such as might be formed from the domain ceded by them. By some it has been contended that a government constituted as ours is could only exist where the local sovereignties or states were limited in number; that the creation of others would tend to disturb the equipoise of the federal and state governments and lead inevitably to a dissolution of the union by a withdrawal of the states therefrom; or that the difficulties would be so great of exercising legitimate and proper federal control over states at a remote distance, and especially where divergent interests and views, produced by climatic or industrial conditions, existed, that the parent government would gradually increase its power until the dual form of government would be extinguished and the states be lost in the absolutism of the United States.

Eminent men, predicating their conclusions upon the history of Greece and Switzerland, had stated that democracy could only exist in small and compact territories; that vast domains could be governed only by the concentration of great power in one or few persons. That this view was shared by some who were truly patriotic and devoted to the interests of the American people cannot be denied. However, we learn that there were many noble men, such as Wilson and John Adams, who regarded most, if not all, of North America, as the patrimony of the Republic and the ultimate home of millions, happy in the liberty afforded by

the state and secure in the strength given by the federal government.

Philip Freneau, the poet of the revolution, predicted the territorial expansion of the Republic in these words:

\* \* \* \* \* "I see  
Freedom's established reign, cities and men,  
Numerous as the sands upon the ocean's shore,  
And empires rising where the sun descends!  
The Ohio soon shall glide by many a town  
Of note; and where the Mississippi's stream  
By forests shaded, now runs sweeping on,  
Nations shall grow, and states—not less in fame  
Than Greece and Rome of old. We, too, shall boast  
Our Scipios, Solons, Catos, sages, chiefs,  
That in the lap of time yet dormant lie,  
Waiting the joyous hour of life and light."

It will be remembered that at the time of the adoption of the Constitution the United States did not extend west of the Mississippi river, and a portion of the territory lying east of it was not embraced within the union. At various times it has been vehemently argued both in and out of congress, that the authority of congress to admit new states into the union was confined to such as might be formed from the territory belonging to the states or the federal government at the time of the latter's creation.

Section 3 of Article IV of the Constitution provides that: "New states may be admitted by the congress into the union, but no new states shall be formed or erected within the jurisdiction of any other state, nor any state be formed by the junction of two or more states or parts of states, without the consent of the legislature of the states concerned, as well as of the congress."

Under this provision there can be no question as to the power of congress to admit new states carved out of the territory which the federal government acquired at the time of its organization, but as stated, it was contended by great political parties that neither this provision nor any other of the Constitution, conferred authority for the acquisition, either by conquest or purchase or otherwise, of any other territory, and when Jefferson obtained from Napoleon, in 1803, that

great empire known as the Louisiana purchase, he entertained doubts as to the constitutionality of the act and urged the adoption of an amendment to the Constitution authorizing the purchase. Webster expressed doubts as to the power of congress to admit the republic of Texas as a state, because it never had been under the jurisdiction of the United States Government either *de facto* or *de jure*—thus, apparently, making a distinction between vesting a people and country, not a part of the national domain, with the attributes of statehood, and the admission of territory possessed by the United States Government. Chief Justice Marshall in the case of the American Insurance Co. vs Canter, (1 Beter's Reports, page 546), speaking of the right of congress to legislate for a territory said: "The right to govern may be the inevitable consequence of the right to acquire territory."

It would seem from this that the court conceded to the federal government the same right claimed by nations from the earliest times, namely: to acquire territory, either by subjugation or purchase. Aside from the ethical phase of the question, publicists and law writers have deemed it to be an attribute of sovereignty to acquire territory and govern it and its people. It would seem, however, that the federal government, being one of delegated powers and "the powers not delegated to the United States by the Constitution nor prohibited by it to the states," having been "reserved to the states respectively, or to the people," could not acquire territory unless the authority was conferred, and its exercise would be an act of usurpation. But whether the power exists or not, it has been repeatedly exercised. In the recent congress measures were introduced looking to the absorption by the United States of the Hawaiian Republic. Florida was obtained from Spain; Texas, after obtaining its independence from Mexico, was admitted; the treaty of Guadalupe Hidalgo gave to the United States that vast area from which were organized the states of California, Nevada and Utah, and which also contributed to Wyoming and Colorado and largely to New Mexico and Arizona. Later, further land was acquired from Mexico by the Gadsden purchase, and in 1867 the inhospitable but valuable territory of Alaska was pur-

chased from the Russian government. Thus the right of the federal government to acquire territory is firmly established. Whether territorial expansion beyond the present limits of the United States, as a permanent national policy, is the part of wisdom, may be open to question; but no one has ground for objection to the policy that has given us a country swept by two mighty oceans and washed by the great lakes on the north and the waters of the gulf on the south.

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### IS IT WORTH WHILE?

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Is it worth while to listen  
To ought that the world may say?  
Is it worth while to heed the praise,  
Or blame—of life's short day?  
Let men slander as they will,  
And whisper falsest words of ill—  
Don't mind—but keep thy spirit still,  
Noble, pure and true.

For in this mortal life of ours,  
We form the life that is to be—  
Our habits form our characters—  
And character our destiny.  
It matters not what men may say—  
Of no avail is slandering spite;  
For nought can harm the steadfast soul  
That trusts in God and does the right.

—REGINAL B. SPAN, in *Intelligence*.

## ANCIENT TALES.

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### HELL'S BRIDGE.

A deadly feud subsisted, almost from time immemorial, between the families of M'Pherson, of Bendearg, and Grant, of Cairn, and was handed down 'unimpaired' even to the close of the last century. In earlier times the warlike chiefs of these names found frequent opportunities of testifying their mutual animosity; and few inheritors of the fatal quarrel left the world without having moistened it with the blood of their hereditary enemies. But in our own day the progress of civilization, which had reached even these wild countries—the heart of the North Highlands—although it could not extinguish entirely the transmitted spirit of revenge, at least kept it within safe bounds, and the feuds of M'Pherson and Grant threatened, in the course of another generation, to die entirely away; or at least to exist only in some vexatious law suit, fostered by the petty jealousies of two men of hostile tempers and contiguous property.

It was not, however, without some ebullitions of ancient fierceness that the flame which had burned for so many centuries seemed about to expire. Once, at a meeting of the country gentlemen, a question of privilege arising, Bendearg took occasion to throw out some taunts aimed at his hereditary foe, which the fiery Grant immediately received as the signal of defiance, and a challenge was the consequence. The sheriff of the county, however, having received intimation of the affair, put both parties under arrest; till at length, by the persuasions of their friends—not friends by blood—and the representations of the magistrates, they shook hands, and

each pledged his honour to forget—at least never again to remember in speech or action, the ancient feud of his family. This occurrence at the time was the object of much interest in the ‘country side;’ the rather that it seemed to give the lie to the prophecies, of which many a highland family has an ample stock in its traditionary chronicles, and which expressly predicted that the enmity of Cairn and Bendearg should only be quenched in blood, and on this seemingly cross-grained circumstance some of the young men who had begun to be tainted with the heresies of the lowlands, were seen to shake their heads as they reflected on the tales and the faith of their ancestors; but the gray-haired seers shook theirs still more wisely, and answered with the motto of a noble house—‘I bide my time.’

There is a narrow pass between two mountains in the neighborhood of Bendearg, well known to the traveler who adventures into these wilds in quest of the savage sublimities of nature. At a little distance it has the appearance of an immense artificial bridge thrown over a wide chasm; but on a nearer approach, is seen to be a wall of nature’s own masonry, formed of vast and rugged bodies of solid rock piled on each other, as if in the giant sport of the architect. Its sides are in some places covered with trees of considerable size; and the passenger who has a head steady enough to look down the precipice, may see the eyries of birds of prey beneath his feet. The path across it is so narrow, that it will not admit of two persons passing along-side; and indeed none but natives, accustomed to the scene from infancy, would attempt the dangerous route at all, though it saves a circuit of three miles. Yet it sometimes happens that two travelers meet in the middle, owing to the curve formed by the pass preventing a view across from either side; and when this is the case, one is obliged to lie down while the other crawls over his body.

One day, shortly after the incident above mentioned, a highlander was walking fearlessly down the pass, sometimes bending over to watch the flight of the wild birds that built below, and sometimes detaching a fragment from the top, to see it dashed against the uneven sides, and bounding from rock to rock, its sound echoing the while like a human voice,

and dying in faint and hollow murmurs at the bottom. When the highlander had gained the loftiest part of the arch, he observed another person coming leisurely from the opposite side, and being himself of the patrician order, called out to him to lie down; the individual, however, disregarded the command, and the highlanders met face to face on the summit. They were Cairn and Bendearg; the two hereditary enemies, who would have gloried to have met in mortal strife on a hill side, turned deadly pale at this fatal rencontre. 'I was first at the top,' said Bendearg, 'and called out first; lie down that I may pass over in peace.' 'When the Grant prostrates himself before M'Pherson,' answered the other, 'it must be with a sword driven through his body.' 'Turn back then,' said Bendearg, 'and repass as you came.' 'Go back yourself if you like it, I will not be the first to turn before a M'Pherson.' This was their short conference, and the result exactly as each had anticipated. They then threw their bonnets over the precipice, and advanced with a slow and cautious pace toward each other;—they were both unarmed. Stretching their limbs like men preparing for a desperate struggle, they planted their feet firmly on the ground, compressed their lips, knit their dark brows, and fixing fierce and watchful eyes on each other, stood there prepared for the onset. They both grappled at the same moment; but being of equal strength, were unable, for some time, to shift each other's position,—standing, as if fixed to the rock, with suppressed breath and muscles strained 'to the top of their bent,' like statues carved out of the solid stone. At length M'Pherson suddenly removing his right foot, so as to give him greater purchase, stooped his body and bent his enemy with him by main strength, till they both leaned over the precipice, looking downward into the terrible abyss. The contest was as yet doubtful, for Grant had placed his foot firmly on an elevation, at the brink, and had equal command of his enemy; but at this moment M'Pherson sunk slowly and firmly on his knee, and while Grant suddenly started back, stooping to take the supposed advantage, whirled him over his head into the gulf. M'Pherson himself fell backwards, his body hanging partly over the rock,—a fragment gave way

beneath him, and he sank further, till catching with a desperate effort at the solid stone above, he regained his footing. There was a pause of deathlike stillness, and the bold heart of M'Pherson felt sick and faint. At length, as if compelled unwillingly by some mysterious feeling, he looked down over the precipice. Grant had caught with a deathlike grip by a rugged point of a rock—his enemy was yet almost within his reach! his face was turned upward, and there was in it terror and despair, but he uttered no word or cry. The next moment he loosed his hold; and the next his brains were dashed out before the eyes of his hereditary foe;—the mangled body disappeared among the trees, and its last heavy and hollow sound arose from the bottom.

M'Pherson returned home an altered man. He purchased a commission in the army, and fell bravely in the wars of the Peninsula. The Gaelic name of the place where this tragedy was acted signifies "Hell's Bridge."



# BIBLE STUDIES

BY NEPHI L. MORRIS.

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## I.

### INTRODUCTORY.

There is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of heart, and also of outward godly life and conversation, as constant reading and recording of God's word. For that thing which is deeply printed and graven in the heart, at length turneth almost into nature.—*Homily*.

If a man were asked why he believes in such and such a thing, he would very probably say, "Because the Bible teaches it." If he be asked why he believes in the Bible, or accepts it as truth, he will answer, "Because it says it is true." Now, that kind of reasoning may do in Christian society but we must not forget that it is altogether out of place in the company of skeptics or followers of other religions than our own. For example, the Mahommedans believe in the Koran and make great claims for its divinity. They say it was uncreated, and that it lay before the throne of God from the beginning of time. They claim that it was put into the hands of the angel Gabriel, who brought it down to Mahomet, and dictated it to him and allowed him at long intervals to have a look at the original book itself—bound with silk and studded with precious stones. That is a much higher claim than we ask for our Bible, and if we have to rely upon the Bible because of its own claims for verity, for the same reason the Mahomedan would have us believe in the Koran, and the Hindu in his Vedas. And, since there are millions of intelligent people believing implicitly in these two books, (to say nothing of

other books similarly revered) for the truth of which they make much higher claims than we do for our book; and, as we know next to nothing of their books and little more of our own, as concerns its real claims and history, how very needful it is that we attend to this important study and be able to give a reason for the faith that is in us.

We cannot at present consider the conflicting claims of men for the Bible, for some of this age, and Christian clergymen too, label much of it "dream literature," "fiction," "fable" and "re-told tradition;" while men of similar profession in ages past have claimed for it infallibility—without error in all its utterances. Here is one of such claims. Dean Burgon said, "It is in every book, chapter, verse, word, syllable and letter the direct utterance of the Most High."

Now, the Bible does not claim for itself perfection, nor even accuracy in geology, astronomy or history. It was not written for either of these special purposes. The real purpose for which it was written, speaking now in a general sense and in the words of one of its authors, "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works. \* \* \* They [the scriptures] are able to make you wise unto salvation through faith" (2 Tim. 3). The same author, speaking of the Old Testament, says: "They were written for our learning, that we through patience and comfort might have hope" (Rom. 15: 4).

In this, its own sense, the Bible has in all ages been a teacher of high morals, reproving and correcting error and rebuking sin, instructing men in higher conceptions of right and duty, in short, its aim is and has ever been to perfect men in righteousness. The holy scriptures reflect to us the highest ideal of manhood, and in them we see the highest and truest exhibition of God through his Son—the Son being the interpretation to us of the Father. In this way the holy scriptures have linked themselves to the human race and its destiny. Thus the history of the influence of the Bible is the history of civilization and happiness. The one golden purpose of the scriptures is to reveal to us "the only true God and Jesus Christ whom he has sent," and as means to this

end, and in spirit, not detached words and sentences, its infallibility lies, and here it is absolute. Hence the Bible for this reason has the strongest claims upon our attentive and reverential regard.

In considering this wonderful fabric of divine truth we are not to be mere spectators as we would if beholding the beauties of a landscape or the dying glory of a setting sun, to simply admire and exclaim "How beautiful!" We must stand within and obey. We must open our souls to it as the flower does to the sun and receive therefrom strength, color, character and life. The homily says: "These books ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts, for that thing which is deeply graven in the heart at length turneth almost into nature." We must enter into and unite ourselves with that which we would know, for Jesus said, "If any man will *do* his will he shall know of the doctrine."

Our readers must not confound this study of helps to the scriptures with the study of the scriptures themselves. This course of study will, we trust, lead some to a more consistent conception of what the Bible really is, and it may prove attractive and pleasing, but the great attraction is in the end. To cease with the study of how we got our Bible and what it is, without searching over its many pages and gathering for life-long use the gleaming gems of truth, would be like tunnelling, boring and blasting into the mountain's center and discovering the rich deposits of gold only to leave them there. Our true purpose in this study is to reach the "wells of salvation" and drink therefrom to thirst no more; to conceive and apply the message to us as it is given in the book of God, the "god of books." We live in thought, for thought is the father of action. If we think poorly we live poorly; if we think highly we live highly. Then from this book, which is the repository of the highest and purest thoughts, let us draw threads which we shall weave into our mental and spiritual garments.

As a result of the customary reverence for the Bible and the remoteness of the happenings of the things recorded in it, we have grown to the idea that our religion came out of the

Bible. Now that is not true. It is the reverse. The Bible came out of religion. The Bible was produced by religion, just as our late American war literature was produced by the great civil war in these United States. Religion did not come out of the scriptures any more than did last year's plant and flower growth come out of a scientific treatise on botany written the year before. Plants grew before men knew anything of the science of plant life. So did religion exist before men knew anything of the Bible, or, for that matter, books of any sort. The fact must always precede the record of it in regard to time. As a practical illustration of this fact take one of the letters or epistles of the Bible and see how it grew out of the circumstances of the time. The first epistle to the Thessalonians, for example: In the year 52 Paul went to a city called Thessalonica and created a great disturbance by preaching a strange doctrine there. He was smuggled out of the city by night, but before leaving he succeeded in establishing a branch of the church. Finding it impossible to return to the place that he might teach and instruct the saints there in their duties, he wrote them a letter. That is how the first epistle to the Thessalonians came into existence.

Toward the close of the first century John was persuaded by the Ephesian saints to write what he remembered of the Lord and his doings. In this way "the gospel according to St. John" came into existence. And thus we see how the scriptures arose out of the circumstances of the times and how human a book the Bible is, and how the divinity in it has worked through human hands. The Bible, then, came out of religion, not religion out of the Bible.

Of course all understand that the Bible is not one book, the work of one author. It is a number of books written at different times and under different circumstances, but have been bound together in one volume for convenience. We now call it the Bible, which is a Greek term meaning originally a collection of books. The changing of the word from the plural to the singular noun began perhaps in the thirteenth century, and is decidedly fitter than otherwise in the high office as title of that which, by virtue of its unity and plan, is emphatically **THE BOOK**.

The use of the term "Bible" cannot be traced further back than the fifth century. Prior to that time the Christians referred to sacred writings as the scriptures; but the Old Testament was called by the Jews, "The Law, the Prophets and the Writings." Jesus, in speaking of the Old Testament in parts, named each thus: "The law of Moses, the prophets and the psalms" (Lev. 24: 44; Jno. 10: 35; Matt. 11: 13, 22: 40). "The Law" and "The Prophets" are each used by Christ, and sometimes unitedly as one common term to designate the whole of the Old Testament.

It is also called the Old and the New Testament or covenant, the term by which God was pleased to indicate the settled arrangement or relation between himself and his people. The term was first applied to the relation itself, as in Jeremiah, chapter 31: "I will make a *new covenant* with the house of Israel," etc., but afterwards it was applied to the books or record of that covenant. In Exodus the scriptures are referred to as "the book of the covenant." We call the sacred writings of the Jews the Old Testament to distinguish them from the books and letters containing the Christian history and doctrines called the New Testament. This distinction was first made by the apostle Paul in his epistle to the Corinthians.

The holy scriptures were sometimes called the canon of scripture, from a Greek word signifying a straight rod and hence, in a figurative sense, a rule or law or guide. Paul said to the Galatians, "As many as walk according to this *rule*," etc.; and to the Phillipians (3: 16), "Let us walk by the same *rule*." So that the canon of scripture may be generally described as "the collection of books which forms the original and authoritative written rule of the faith and practice of the Christian church." But of all the titles "The word of God" is at once the most impressive and complete. We cannot invent a more simple or significant term, and it teaches us to regard the Bible as the utterances of divine wisdom and love.

## QUESTIONS FOR THE EDITORS.

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### THE LORD'S DAY.

From Elder George W. Crockwell, laboring in Sioux City, Iowa, we recently received a letter in which occurs the following:

"There are a great many Seventh-day Adventists in this city, and in talking on the gospel with them I have been unable to confute their arguments, to my satisfaction, against our worshipping on the first day of the week. In reading the scriptures I find only the following passages that in any way refer to the matter, and they are not conclusive: John 20:19-26; Acts 2:1; Acts 20:6, 7; I. Cor. 16:1, 2; Rev. 1:10; Mark 2:27, 28; Luke 6:5; II. Cor. 5:17; Eph. 2:15. Any information you may give me will be thankfully received; and allow me to suggest that a tract covering this question would undoubtedly be of material assistance to Elders laboring in sections of the country containing Adventists."

Seventh-day Adventists constitute a religious sect whose chief characteristics are that they believe in the personal and glorious coming of the Lord Jesus Christ; and that the holy day of worship appointed of God is the seventh day of the week instead of the first. Hence their name—Seventh-day Adventists.

Owing to the fact that modern Christians deny the continuation of revelation after the days of the apostles, and as they cannot point to any direct revelation, or positive apostolic institution in the New Testament by which the first day of the week was substituted for the old Jewish Sabbath, the seventh day, which Jesus during his lifetime honored by observing, the Adventists have other Christians at somewhat of a disadvantage in this controversy. The Elders of the Church of Jesus Christ of Latter-day Saints, however, need not be embarrassed by the arguments of Adventists, since the church of

Christ in this last dispensation has the warrant of God's word, by direct revelation, for keeping holy the Lord's day, that is, the first day of the week, as a day of public worship and thanksgiving, a holy Sabbath unto the Lord. It is not our intention, however, to avoid a discussion of the question by thus placing it on entirely new ground, and making the success of the issue depend upon one's ability to make it clear that God has given such a revelation, although that is a position that can be consistently taken by our Elders. But we desire to point out the evidence we have (1) from the New Testament, and (2) from the practice of the early Christian church, for observing the first day of the week as a day of public worship, sanctified and set apart as the Lord's day. By doing so we shall be able to show at least that there is a very strong probability that the change from the seventh to the first day of the week was made by the Lord Jesus Christ himself, after his resurrection; that it was perpetuated by his apostles and the early Christian church; and then, in conclusion, shall cite the revelation referred to which, to the Latter-day Saints, changes this "probability" into fact and confirms with divine sanction our custom of worshipping on the first day of the week. By pursuing this course we shall draw the strong probability to be derived from the scriptures and the practice of the early church to the support of the revelation referred to, while the revelation, as already indicated, will transform the "probability" of the New Testament scriptures into positive fact.

We begin with the arguments to be derived from the New Testament:

It is related in John's gospel that on "the first day of the week," Mary Magdelene, early in the morning, met the Lord Jesus, after his resurrection, and conversed with him. This she told the disciples. "Then the same evening, *being the first day of the week*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in their midst and saith unto them, Peace be unto you. \* \* \* As my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost. Whose

soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:19-23).

Thomas, of the Twelve, was not present at this meeting, nor would he believe the account delivered to him of it by his fellow apostles, but declared he must see the print of the nails in the Master's hands, and thrust his hands into his sides before he could believe. "*And after eight days,*" which of course brings us to the first day of the week, "again his disciples were within and Thomas with them; then came Jesus, the door being shut, and stood in the midst, and said, peace be unto you" (John 20: 26). He then dispelled the doubts of Thomas, and did many other things which are not written.

Let this much be held in mind from the above: Jesus arose from the dead on the first day of the week and appeared to his disciples when they were assembled together. Then, "*after eight days,*" which brings us again to the first day of the week, his disciples were again assembled, and he appeared unto them. We have no account of his appearing to any one in the interval, a significant fact; and one which makes it easy to believe that the second meeting on the first day of the week was appointed by the Lord himself, and since all that he did on this and other occasions was not written (John 20: 30 and Ch. 21: 25), it is not impossible, nor even improbable, that he then sanctified this day, and appointed it as a holy day, to be observed as sacred by his followers. This view is sustained by the continued practice of the apostles in meeting on the first day of the week.

It is a significant fact that the day of Pentecost, upon which day the apostles received their spiritual endowment by the outpouring of the Holy Ghost, "*that year fell on the first day of the week.*"\* "*And when the day of Pentecost was fully come, they were all with one accord in one place*" (Acts 2: 1.) They received the outpouring of the Holy Ghost, and publicly preached the gospel and administered baptism. This assembling together on the first day of the week was

\*See Smith's Dictionary of the Bible, Hackett & Abbot's edition, Vol. II: Art. Lord's Day. p. 1677. Also Bramhall's works, Vol. V: p. 51, Oxford Ed., Discourse on the Sabbath and Lord's Day.



doubtless in continuation of that new order of things with respect to the Sabbath which Jesus had ordained.

Many years after Pentecost, in giving the account of Paul's journey from Philippi to Troas, the writer of the Acts of the Apostles says that the journey was accomplished in five days; and at Troas the apostolic party abode seven days: "*and upon the first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20: 4-7).

Again: Paul sends the following instructions to the Saints at Corinth—and it is to be seen from the passage itself that he had given the same instructions to the churches of Galatia: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. *Upon the first day of the week* let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (I Cor. 16: 1, 2).

These passages prove very clearly that the custom of meeting together for acts of public worship and the preaching of the gospel was firmly established in apostolic times, and since that is the case it doubtless was ordered by Messiah's own appointment. Surely the apostles would not presume to establish such an order of things without divine sanction. Within the lifetime of the last of the apostles, too, this Christian Sabbath had received its name—"the Lord's Day." John's statement—"I was in the spirit on *the Lord's Day*, and heard behind me a great voice," etc., can have reference to no other thing than the fact that on the first day of the week which had come to be known by then as "the Lord's Day," John was in the spirit. "The general consent, both of Christian antiquity and modern divines, has referred it to be the weekly festival of our Lord's resurrection, and identified it with 'the first day of the week,' on which he rose; with the patristical 'eighth day,' or day which is both the first and the eighth; in fact with the '*Solis Dies*' or 'Sunday,' of every age of the church."\*

Following is the argument of a very respectable authority

\*Smith's Dictionary of the Bible, Vol. II: p. 1676.

upon these New Testament passages, and it seems to us decidedly strong: "As the death of Christ made atonement for sin and symbolized the death of his church to the world, so did his resurrection mark the beginning of a new spiritual life, or, in the words of Paul, 'a new creation in Christ Jesus.' This new creation was the higher renewal of that first one which sin had marred; and therefore we find the disciples, from that very day, celebrating *the first day of the week* as the Christian Sabbath, the Lord's day, on which he met for worship and fellowship. These assemblies began on that very evening when the risen Lord entered the chamber where the eleven apostles had met with doors shut for fear of the Jews, saluted them with the blessing of peace, showed them his wounded body, and ate bread with them; and then breathing his spirit upon them he repeated their commission, to preach the gospel to every creature, and to baptize all believers, conferred on them the power to work miracles, and gave them the authority of remitting and retaining sins. Such was the first meeting of the apostolic church on the first Lord's day. And after eight days again his disciples were within, the doors being shut as before, when Jesus stood again in their midst, with the salutation of 'peace,' and satisfied the doubts of Thomas, with the tangible proof of his resurrection."\*

The same authority continues the argument in a foot note thus:

"The meetings of the disciples on each eighth day have the more force as an argument from the very fact of their being only incidentally recorded. The correspondence of the *interval* with the week, and the distinction of the *day* from the old Sabbath, are facts which admit of no other explanation; and all doubt is removed by Paul's plain allusion to the meetings of the disciples on the first day of the week, and by the testimony of heathen as well as Christian writers to the practice from the earliest age of the church. John, in mentioning the day, as a season of spiritual ecstasy, in which Christ appeared to him and showed him the worship of the

\*Students Eccl. Hist. (Phillip Smith, B. A.) Vol. I. p. 21, 22.

heavenly temple, expressly calls it by the name which it has always borne in the church, 'the Lord's Day.' "\*"

These arguments may be further strengthened by the following considerations: When the Jews were stickling for a very strict observance of the old Sabbath, Jesus with some spirit replied that "the Sabbath was made for man and not man for the Sabbath." And furthermore gave them to understand that "the Son of Man is Lord also of the Sabbath" (Mark 2:27,28). It follows then that since Jesus is Lord of the Sabbath, it would clearly be within the province of his authority to change the old Mosaic institution of the Sabbath if he so elected. Paul in his day said: "If any man be in Christ he is a new creature; old things are passed away; behold all things have become new" (II Cor. 5:17). Again, in his letter to the Ephesians, the apostle represents Christ as "having abolished in his flesh the enmity, even the law of commandments contained in ordinances." And again in his letter to the Colossians: "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand writing of ordinances that war against us, which was contrary to us, and took it out of the way, nailing it to the cross. \* \* \* Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come" (Col. 2:13-17).

From this it is clear that many things in the law of Moses being fulfilled in Christ were done away, or changed to conform to the law of the gospel; and, to say the very least of the argument set forth up to this point, it is very probable that the Sabbath was among those things so changed.

Turn we now to the argument to be derived from the custom of the primitive church:

Next to the New Testament writers Clement of Rome, a companion of the apostles, is most relied upon as stating correctly early Christian practices, and in his epistle to the Corinthians, speaking of things commanded of Christ, he says: "Now the offerings and ministrations he commanded

\*The Student's Eccl. Hist. Vol. I, p. 22, Note.

to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons. And when and by whom he would have them performed he himself fixed by his supreme will: that all things being done with piety according to his pleasure might be acceptable to his will. They therefore that make their offerings at the appointed seasons are acceptable and blessed; for while they follow the instructions of the Master they can not go wrong."\* From this it appears that Jesus himself did fix set "times and seasons" for "offerings and ministrations," as well also by "whom" as "when" they should be performed, and that, too, according to "his supreme will." This represents the Lord as having arranged matters in the church—including "times and seasons" for "offerings and ministrations"—more definitely than any of the New Testament writers credit him with doing. Is it unreasonable to think that among these was the transition from the Jewish Sabbath to the Lord's day?

In the Epistle of Barnabas, written in the early part of the second century, it is said by that writer, speaking of the Christian custom as pertaining to the Sabbath: "We keep the eighth day unto gladness, in the which Jesus also rose from the dead, and after that he had been manifested, ascended into the heaven." (Epist. Barnabas, Ch. 15).

The younger Pliny, the Roman governor of Bithynia, in describing the custom of the Christians to his friend, Trajan, the Roman emperor, says: "They were accustomed on a *stated day* to meet before daylight, and repeat among themselves a hymn to Christ as to a God, and to bind themselves by an oath with an obligation of not committing any wickedness; \* \* \* \* after which it was their custom to separate and to meet again at a promiscuous, harmless meal [the Sacrament?] from which last practice they desisted, after the publication of my edict."†

It is only claimed for this passage that it proves that the Christians had a *stated day* on which they met for the worship

\*Clement's Epistle to the Ephesians, chapter 40. We use Rev. Geo. A. Jackson's translation of the passage.

†Pliny's letter to Trajan and the emperor's reply will be found in full in Roberts' "New Witness for God," pp. 54-57.

of God, and the renewal of religious covenants; and doubtless that stated day was the eighth day of the week mentioned by Barnabas, and which corresponds with the "first day" of the week, mentioned by the New Testament writers.

Justin Martyr, one of the most learned and highly esteemed of the apostolic fathers, is very clear upon this subject. He says, writing in the first half of the second century, almost within shouting distance of the inspired apostles—"In all our obligations we bless the Maker of all things, through his son Jesus Christ, and through the Holy Ghost, and on the day which is called Sunday, there is an assembly in the same place of all who live in cities or in country districts; and the records of the apostles, or the writings of the prophets, are read as long as we hath time. Then the reader concludes, and the president verbally instructs and exhorts us to the imitation of those excellent things. Then we all rise together and offer up our prayers. And, as I said before, when we have concluded our prayer, bread is brought and wine and water, and the president in like manner offers up prayers and thanksgiving with all his strength, and the people give their assent by saying, amen. \* \* \* But Sunday is the day on which we all hold our common assembly, because it is the first day on which God when he changed the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead: for the day before that of Saturn he was crucified, and on the day after it, which is Sunday, he appeared to his apostles and disciples and taught them these things which we have given to you also for your consideration" (I. Apology, Ch. 67.)

We have not the space to further examine the testimony of the fathers, nor is it necessary. Sufficient has been quoted to show that in that age immediately succeeding the apostles, the practice, which seems to have begun even under the immediate supervision of the Lord himself, was firmly established in the early church. The learned writer in Smith's Dictionary of the Bible, Rev. James Augustus Hesse, who there treats this subject, says: "The result of our examination of the principal writers of the two centuries after the death of St. John are as follows: The Lord's day (a name which has

now came out more prominently, and is connected more explicitly with our Lord's resurrection than before) existed during these two centuries as part and parcel of apostolical, and so of scriptural Christianity. \* \* \* Our design does not necessarily lead us to do more than to state facts; but if the facts be allowed to speak for themselves, they indicate that the Lord's day is a purely Christian institution, sanctioned by apostolic practice, mentioned in apostolic writings, and so possessed of whatever divine authority all apostolic ordinances and doctrines (which are not obviously temporary, or were not abrogated by the apostles themselves) can be supposed to possess" (Vol. II. p. 1679.)

Yet after all this is admitted, and the strength of the argument is very great in our judgment, it must still be confessed that it falls somewhat short of being absolutely conclusive. It cannot be made out clearly and positively that Jesus or the apostles by direct, official action authorized the observance of the first day of the week as a day of public worship, dedicated to the service of God, and designed to take the place of the Jewish Sabbath. The most that can be claimed for the evidence here adduced—and it is the strongest if not all that can be marshalled in support of the proposition—is that it is *probable* that such a change was instituted. Rev. Baden Powel, professor of geometry at Oxford University, states the case as it stands most truly. He says: "To those Christians who look to the written word as the sole authority for anything claiming apostolic or divine sanction, it becomes peculiarly important to observe that the New Testament evidence of the observance of the Lord's day amounts merely to the recorded fact that the disciples did assemble on the first day of the week, and the *probable* application of the designation of the Lord's day to that day."\*

That Catholics regard what is written in the New Testament as insufficient to justify them in the observance of the first day of the week instead of the seventh is evident from the fact that they appeal to the tradition of the church as the unwritten word of God in justification of their practice, and

\*Kitto's Cyclopedia of Biblical Literature. Art. Lord's Day.

upbraid Protestants for their rejection of the authority of tradition, which alone, in their view, justifies the change from the seventh to the first. The author of the Catholic work, "End of Religious Controversy," after citing the scripture commanding the observance of the seventh day as the Sabbath, then says: "Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or Sunday. Now what authority have they for doing this? None whatever, except the unwritten word, or tradition of the Catholic Church; which declares that the apostles made the change in honor of Christ's resurrection and the descent of the Holy Ghost on that day of the week" (End of Religious Controversy, letter 11).

It is this element of uncertainty in the evidence, and the consequent inconclusiveness in the argument that those who contend for the seventh day as the Sabbath of the Lord take advantage of; but, as stated in the beginning, the Latter-day Saints need not share the embarrassment that other Christians generally feel over the question, for the Lord has set the matter at rest by a revelation in these last days to his church. In a revelation to his servant Joseph Smith, given in August, 1831, he said: "Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; *for verily this is a day appointed unto you* to rest from your labors and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and unto the Lord. And on this day thou shalt do none other thing only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words that thy joy may be full" (Doc. & Cov. Sec. 59:8-13).

And thus the matter is set at rest. The observance of

the "Lord's day" as a day sacred to the worship of Almighty God, so far as the Latter-day Saints are concerned, does not rest upon the "probability" that it was of divine or apostolic institution, as is the case with Protestant Christendom; nor does it rest upon the "tradition" of the church that it was of apostolic institution, as is the case with the Catholic Church; but the observance of that day comes to the church of Christ by direct appointment of the Lord by revelation to the head of the church in this dispensation; and that revelation transforms the "probability," that the first day of the week was substituted for the old Jewish Sabbath, into a certainty.

In conclusion let us ask our young Latter-day Saints to observe with what solemnity God hath dedicated this day, and set it apart for the worship of the Lord; and how strictly he hath prohibited other occupation than this on that day; and so much as our "certainty" outstrips the "probability" of other Christians that the "Lord's day" is the proper day for public worship, so let our strict observance of it outstrip theirs.

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## NOVEMBER THOUGHTS.

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Where are now the dreaming flowers,  
Which of old were wont to lie,  
Looking upwards at the hours  
In the pale blue sky?

Where's the once red regal rose?  
And the lily, love-enchanted?  
And the pansies, which arose  
Like a thought earth-planted?

Some are wither'd—some are dead—  
Others now have no perfume;  
This doth hang its sullen head,  
That hath lost its bloom.

Passions, such as nourish strife  
In our blood, and quick decay,  
Hang upon the flower's life,  
Till it fades away.

ANON.



## GLEANINGS.

RELIGION IN JAPAN: Bishop McKin, the Episcopal prelate of Tokio, recently stated that out of a total of 150,000 converts in Japan, the Roman Catholics are first with about 50,000, and the Greek Catholics second with 23,000. The Episcopalians number in the neighborhood of 10,000. He says that in the matter of church government, ritual and theology, the Episcopal and Greek Catholic churches in Japan are closer than any other religious bodies, and intimates that the two bodies may soon be united.

ANNEXATION OF HAWAII: The Hon. John R. Proctor takes a hopeful view of the proposed acquisition of Hawaii by the United States. In his opinion annexation is urgently demanded by our own interests, as well as by considerations of national honor involved in the continuation of the protectorate maintained in the islands by this government for more than fifty years.—*The Forum*.

SECTS IN ENGLAND: Mr. Howard Evans demolishes the absurd fallacy (due to Whitaker) as to the existence of hundreds of sects in England. Practically there are not more than twenty. Of these ten evangelical Protestant denominations provide 7,600,000 sittings, while the Established Church only seats 6,778,000. The clergy of the Establishment of all sorts number 20,495.—*Contemporary Review*.

MOVING THE GREAT GRAIN CROPS: The wheat crop of the United States for this year of 1897 is estimated at 500,000,000 bushels, one of the largest crops on record, and fortunately for the farmers the European demand has raised the price, and is sending the golden grain eastward at an unprecedented rate. Over 200,000,000 bushels will be demanded by the Old World, and the shipment of this enormous bulk is taxing the capacity of the railroads and grain-carrying vessels on the lakes, of canal-boats and ocean steamers, to the fullest extent.—*Harper's Weekly*.

# PERMANENT DEPARTMENTS.

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## EDITOR'S TABLE.

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### THE IMPROVEMENT ERA.

With this initial number the IMPROVEMENT ERA starts hopefully out upon its mission. As the accepted organ of the Young Men's Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, we sincerely hope its merits will fully satisfy the best and truest expectations awakened by the announcement and promise of its advent. Its real merits will become known and therefore, we trust, sincerely appreciated. In proportion to its being sought for and carefully read by its patrons, the benefits resulting from its publication will bring joy and satisfaction to the hearts and homes of many thousands of earnest, truth-loving and progressive people.

It is fair to presume that all true members of the church are earnest, truth-loving and progressive. It is not fair to presume that such as are really worthy to be called Latter-day Saints could be other than earnest, truth-loving and progressive people, possessing as they must a living faith in God and in his promises to them, and relying confidently upon his revealed truth, which is his word, as sincerely honest souls only can do; it is fair, as we have said, to presume that all true members of the church are worthy to be called Latter-day Saints, and that as such they must feel a lively interest in the welfare of mankind in general, and an earnest desire for the salvation of their posterity in particular. They will, therefore, hail with pleasure the advent of the ERA as an organ devoted to the uplifting of the youth of Zion, and therefore an aid to themselves in their efforts to educate and rear their children to walk in righteous and honorable paths.

The mission of the ERA, however, is not to be confined to the limits of those only who are enlightened by a knowledge of the truth and who already possess the love of God in their hearts. It is also intended to reach the thoughtless and wayward, those who are prone to evil, and all, wheresoever they are found, who possibly may or can be reached and convinced by the potency of its reasoning, the clearness of its facts, and the witness of its spirit, together with the Father's blessing, and thereby be brought out of

darkness and the shadows of the valley of death into the marvelous light and liberty of divine truth.

We hope and intend that the ERA shall become a ready, steadfast helper to parents in their worthy efforts to cultivate within themselves the divine attributes and higher qualities of their nature, so necessary to the wise and proper exercise of parental authority in governing the home; and also become a powerful aid to them in the judicious guidance of their children, in whom should be developed the noblest traits of character, the highest virtues and the purest intelligence.

We sincerely hope that presidents and bishops, and officers of the church in general, will find in it helpful encouragement in the consistent performance of their various official functions. That the people over whom they preside and the quorums which they direct may yield more intelligent and ready obedience to their divinely inspired counsels and admonitions; that better government, greater union, and a higher standard of morality and intelligence may be reached and prevail, and more rapid and permanent progress be attained both by priest and people in the great cause of salvation.

It is hoped, too, that the ERA will also find its way into the various missionary fields abroad, as well as at home, and be an aid to the Elders of the church in their advocacy and defense of the principles of the gospel, that inquirers after the existence on earth of a living church may be led to learn the truth and come into the possession of a divinely revealed and effective religion, the acceptance and practice of which will save them from sin, exalt them to the highest standard of manhood in time and to the perfection of godliness in eternity.

Such are a very few of the aims and purposes of the IMPROVEMENT ERA. It is not destined to conflict with any existing organ or agency already established in the church for the promotion of the glorious cause of Zion. Nor is it intended that it shall intrench upon the field or sphere of usefulness of any such organ or agency. We believe there is a field spread out before us large enough for all. That the field is great and white and ready for the harvest, and that the laborers are comparatively few. Let all who will thrust in their sickles and reap. We do not propose war, but peace on earth and good will to men. We aim not at contention, but to defend the cause of truth. We respectfully ask to be heard, and intend, so far as we can, to occupy a position worthy of the respect and confidence of all who love God and his righteous cause. With such purposes in view we confidently look for the favor and approval of all right thinking and truth-loving people, and especially for the co-operation of the young men of Zion, in whose interest and cause we launch our barque upon the broad sea of Mutual Improvement.

May God's blessing attend our efforts and rest upon all those who take part in and encourage the promotion of this enterprise, and all others having for their object the enlightenment of our race and the salvation of souls.

## KEYNOTE OF MUTUAL IMPROVEMENT.

In nearly every constitution of the respective states of the American union it is written: "Frequent recurrence to fundamental principles is essential to the security of individual rights and the perpetuity of free government." This rather stilted phraseology means that the legislator, in the course of the enactment of laws, shall have in mind the fundamental principles of government upon which the state is founded, and enact his legislation in harmony with those principles: that the judiciary in the interpretation of the laws shall have due regard for those same principles and interpret the laws in harmony therewith; that the executive in the administration of the laws shall enforce them in a manner consistent with those principles. And by his frequent recurrence to fundamental principles it is hoped that constitutional law will be respected and the end of government, the liberty, the security, and the happiness of the people, attained.

This frequent recurrence to fundamental principles holds equally good in other spheres than that of government. Indeed it holds good in every sphere of human activity. In nearly all those activities men have some distinct object in view; and the application of the principle merely means that men take into account their present actions to ascertain if those actions give promise of achieving the object they have set before them.

This doctrine so generally true in human activities is especially true in relation to Mutual Improvement. It is essentially necessary that the young men of our associations keep constantly before them the object to be achieved through the means of our improvement organization. And what that object is, what the keynote of this whole movement within the church is intended to accomplish, is admirably set forth by the founder of the societies, President Brigham Young, who, when giving instructions to the young men whom he appointed in 1875 to inaugurate the work, gave as its keynote the following:

*"Mutual improvement of the youth; establishment of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of the hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life."*

Then a little later, after some progress had been made in the work:

*"It is our desire that these institutions should flourish, that our young men may grow in a comprehension of and faith in the holy principles of the gospel of eternal salvation; and furthermore have an opportunity to and be encouraged in bearing testimony to and speaking of the truths of our holy religion. Let the consideration of these truths and principles be the groundwork and leading idea of every such association; and on this foundation of faith in God's great latter-day work, let their members build all useful knowledge, by which they may be useful in the establishment of his kingdom. Each member will find that*

*happiness in this world mainly depends on the work he does and the way in which he does it."*

This, better than anything else that has ever been said, so far as we know, sounds the keynote of Mutual Improvement. These remarks point out the objects to be achieved by our associations. They correspond to the fundamental principles on which government is based, a frequent recurrence to which is declared to be essential to the maintenance of liberty. So a frequent recurrence to these main purposes for which Mutual Improvement Associations were established is essential to the accomplishment of those purposes; and for that reason we recur to them here in the hope that the minds of both officers and members of the associations may be refreshed, and that that class of work may be undertaken that shall have reference to the attainment of these high aims.

It is to be observed that the primary object of our Improvement work, as set forth by President Brigham Young, involves the establishment of faith in God in the hearts of our young men. Faith in Jesus Christ. Faith in the gospel of Jesus Christ as the power of God unto salvation. And after that faith in God's great latter-day work. Faith in the dispensation of the fulness of times, which means faith in the great truth that God has again opened the heavens and renewed his revelations to man; that he called Joseph Smith to be the prophet, seer and revelator of this great and last dispensation; that through him he gave to the world the Book of Mormon, a new volume of scripture and a new witness for God; that divine authority was bestowed upon Joseph Smith the prophet, by the power of which he established the church of Christ on earth. Faith in God's great latter-day work means faith in the gathering together of all the tribes of Israel; the re-establishment of Jerusalem; the founding of Zion. It means faith in the speedy coming of the Lord Jesus Christ in the clouds of heaven with power and great glory to reign on the earth; faith in the resurrection of the dead, and that the time of the first or the resurrection of the righteous is near at hand—this is what faith in God's great latter-day work means; and it is the establishment of this faith in the hearts of our youth that we especially desire to see the associations working at and accomplishing.

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We are to attempt in part the achievement of the purpose of our associations during the present season of 1897-8, by the study of the life and character and the doctrine of Jesus Christ. In this, it seems to us, we are aiming directly at the object for which our associations were called into existence, viz: the establishment of faith in God. Paul asks the question: "How shall they believe on him of whom they have not heard?" Implying thereby, and that very reasonably, that they cannot have faith in God if they have not heard of him. And we hold that this "hearing" something about God, which the great apostle of the Gentiles considered essential to faith, involves hearing not only of his existence, but learning something of his character and his attributes. For it is true that we cannot have faith in God that includes hope and trust and love, unless we know something of him. Therefore we must have some knowledge of God before we

can have perfect faith in him. And that knowledge we can obtain through becoming acquainted with Jesus Christ; for he is God, that is, God the Son; and, he is, moreover, the express image and likeness of God the Father, through whom the Father shone, "For," as it is written, "it pleased the Father that in him should all fulness dwell."\* And again: "For in him dwelleth all the fulness of the Godhead bodily."† "Who is the image of the invisible God, the first born of every creature."‡ "Who being the brightness of his [the Father's] glory, and the express image of his person, and upholding all things by the word of his power."§ "He that seeth me," said Jesus, "seeth him that sent me."|| "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father."¶ All of which plainly means that Jesus was like his Father in his person and in the attributes of his soul. As the Son is, so men will find the Father to be; their oneness is complete, and by becoming acquainted with the Son men shall learn to love and honor the Father.

In view of all this, the General Superintendency concluded that the best way to establish faith in God in the hearts of members of the Young Men's Associations—and thus make our present efforts contribute to the achievement of the end of Mutual Improvement—was to arrange a course of exercises that would teach them something of God; and as Jesus Christ was God manifested in the flesh,\*\* beyond question the best way to learn the character and attributes of Deity is to study the life and character of Jesus Christ, and hence our course of study as outlined in the Young Men's Manual for the year 1897-8.

### THE AGENTS OF THE "ERA."

The IMPROVEMENT ERA is the organ of the Young Men's Improvement Associations. It is not the personal property of any man nor company of men. It is published under the direction of the general board of the young men's associations, it is true, but they do not own it. It belongs to the young men of the improvement associations alone. If it succeeds financially, as we now have every reason to be confident it will, the benefits must go to the building up and making more efficient the work of Mutual Improvement. There is no other purpose to which any profits that may arise from our publication can be applied. It is thoroughly identified with the work of the associations. The ERA is theirs; and their interests, welfare and progress are the ERA's first concern. It is the young men's magazine, not only because it is owned by the Young Men's Associations, but also for the reason that it is designed to supply their necessities for a class of literature adapted to the peculiar station they occupy by reason of their acceptance of the new dispensation of the gospel of Jesus Christ, revealed to the world by the prophet Joseph Smith. It is intended also that it shall both assist in awak-

\*Coloss. 1: 19. †Coloss. 2: 9. ‡Coloss. 1: 15. §Heb. 1: 3.  
||John 12: 45. ¶St. John 14: 8-9. \*\*1 Tim. 13: 16.

ening the loftiest aspirations within them and point the way in which they may be satisfied. This is the ERA's high purpose. This its high station; and it will be the ambition of its publishers to make it worthy of its place and mission.

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In view of these facts concerning the ERA the presidents of ward associations have been called upon by the general board to act as the ERA's local agents, and the superintendents of stakes to act as supervisory agents, and that without compensation for their services. The general board had no capital with which to start the publication of the ERA, except their confidence in the loyalty and unselfish devotion of the young men of the Church of Jesus Christ of Latter-day Saints to the cause of Mutual Improvement. This is the only capital we have, but we are confident it will be sufficient. We know in whom we have trusted. And we appeal to them to sustain that high opinion which the servants of God who stand at the head of this great movement within the church of Christ have of them. It is expected that these agents will be prompt in looking after the interests of the ERA in their respective wards. They have been furnished with receipt blanks, and as the magazine will be sent *only to those who pay for it in advance*, the transaction of the business will be very simple. It will consist merely in taking the subscription price, two dollars, giving a receipt for the same and sending the name and address of the subscriber, with the money, to the ERA office, Templeton Block, Salt Lake City. There will be no complicated accounts to keep, as we have resolved upon payment in advance and sending the magazine only to those who pay for it, being *the invariable rule*, and this will simplify all our transactions.

It is for our agents thus called into service in the interests of the ERA to be active and earnest in their efforts to secure subscribers. It is expected that stake superintendents when visiting the associations of their respective stakes will enquire into the work being done for the ERA, and where there is any lack of interest or of promptness in attending to its affairs they will give such counsel and instruction as the circumstances may warrant; and in this matter presidents of associations must know that the stake superintendents represent the general board.

Not only should presidents of associations be active in securing subscriptions, but all the officers of each association should take an interest in obtaining as large a list of subscribers as can be secured. We call upon all the young men of our associations to be friends and supporters of this magazine, confident that in urging them to do so we but enlist them in a work which is their own and of which they may well be proud, and that in turn it will benefit and bless them and the community in which they live. But it will be understood that the president of each association in the respective wards and settlements in Zion is our authorized agent to receive subscriptions and to attend to whatever business may arise in connection with the magazine, and to them our patrons are recommended.

## A WORD TO OUR FRIENDS.

The month of November is the one in which the friends of the ERA must be active in rolling up a good subscription list for the magazine. All things considered, November is the month when the people of this intermountain region have in hand the most money, and our young men cannot do better than to devote a portion of the means secured by the year's toil to obtain intellectual food for the season of leisure that comes to them with our long evenings in winter. And since the ERA is a publication intended to be especially suited to the young men of the Church of Jesus Christ, our friends will be doing their associates a favor by calling their attention to the ERA and urging them to subscribe for it.

Moreover, this month the officers and members of the Improvement Associations will have the ERA in hand, so that they can present the first number to those whose subscriptions they solicit. The ERA is no longer a prospect, IT IS HERE. This number is a prophecy of future numbers. There will be improvements made from time to time, and new departments opened, doubtless, but the general character of this present volume is foreshadowed in this initial number. We ask our friends to do all that is possible for them to do to make the ERA a success; and in doing that they will be helping the great cause of Mutual Improvement.

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OUR WORK.

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## THE LATE GENERAL CONFERENCE.

The general conference of Mutual Improvement Associations held in Salt Lake City on the 17th, 18th, and 19th of July of the present year ushered in a period of great activity in Improvement work that is resulting in great good to the cause. The work since then has taken on new life throughout the church; and, what is best of all, the new life shows no sign of being a Jonah's gourd that sprang up in a night only to perish in a night. It is our hope that the new life will give steady growth to the associations and that there will be no lapse of interest on the part of either officers or members. We want no flickering flame of enthusiasm that suddenly flares up, emits unsteady light, then subsides and finally dies out like the varying flame of a farthing candle. On the contrary the General Superintendency want an enthusiasm awakened in every association that shall resemble in its constancy the steadiness of the sun's brightness, that from year to year holds on undimmed by time. That our present revival is but the inauguration of a long period of steady growth in the associations we have every reason to believe. It is not a sudden burst of interest. The forces which brought it to pass have been operating for some time. The General Superintendency and Board of Aids have been holding frequent meetings for more than a year past; and for several months preceding the conference their meetings, as now, were held weekly. In those meetings the General Superintendency and their aids discussed the affairs that concern Mutual Im-



provement, with the result that they had a number of well thought out plans to present to the conference that could not fail to affect the cause of Improvement to its advantage.

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Among these plans was, first, the course of twenty-two lessons on the life of Jesus, outlined and presented in the M. I. A. Manual for 1897-8, as the course of study for the associations during the present season's work.

Second, a plan of general missionary work to be undertaken throughout the associations, by which it is hoped that young men now only nominally members of the associations may be made active, earnest members; and the large number of young men in Zion not yet identified with Mutual Improvement, nor converted to the gospel of Jesus Christ, may be brought into the associations and converted to the truth of God's great latter-day work.

Third, the publication of an organ for the associations which would be a means of communication between the general officers and the societies, and at the same time place in the hands of the young men literature that from its nature would contribute to the accomplishment of those ends which Mutual Improvement has in view, namely, the moral and spiritual uplifting of our youth.

The adoption of these three things, together with the reaffirmation of the necessity and adoption of a plan for the collection of the Improvement Fund; the arrangement for uniformity of organization in both stakes and wards; urging the necessity of frequent council meetings by both stake and ward officers; the conclusions reached as to the tenure of office by stake superintendents and association presidents—all these things that were considered and acted upon by the conference, at once establish both its importance and the fact that it was a working conference.

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The general conference was held on the 17th, 18th and 19th of July; heretofore it has been held early in June and always so arranged as to include as one of its days the first day of June, the anniversary of the late President Brigham Young's birthday. The question has been asked if it is intended hereafter to abandon the first day of June as the date of the general M. I. A. Conference. We answer no. The reason for the change this year is that it was thought more of our young men from distant stakes of Zion would be able to attend the conference if held about the time of the celebration of the Pioneer Jubilee, and as that jubilee marked an important event in the career of the great prophet who was the founder of Mutual Improvement Associations, it was thought not inappropriate this year to make the postponement of the conference from June to July. But it is the intention of the General Superintendency that the general annual conference shall be held on the first of June, as they desire to hold in honorable and grateful remembrance the founder of these institutions by meeting on the anniversary of his birth; and also for the reason that the first of June is as convenient a month in which to hold the general conference as any other of the twelve.

## CHANGES IN STAKE SUPERINTENDENCIES.

At a conference held in Afton, Star Valley Stake, Wyoming, August 16th, the stake superintendency was reorganized owing to Brother Charles Kingston, the former superintendent, removing to Evanston to live, where it would be impossible for him to discharge the duties of his office. Orlando Barrus was selected and sustained as the new superintendent. He chose for counselors Daniel T. Wood and Orson M. Porter. These brethren had been counselors to Brother Kingston, the former superintendent.

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At the Salt Lake Stake Conference, held on the 11th and 12th of September, Joseph H. Felt was honorably released from the position of stake superintendent of the Young Men's Mutual Improvement Associations, a position he had occupied for nineteen years. President Angus M. Cannon expressed himself as satisfied with the labors of Brother Felt, but stated that it was thought a change might increase the interest in the work, and therefore a change had been decided upon. The conference by unanimous vote expressed its appreciation of Elder Felt's past faithful services. On Sunday, the 12th, Elder Richard R. Lyman was chosen by the Salt Lake Stake Presidency and high council and sustained by the conference. Subsequently Brother Lyman chose as his counselors Joseph F. Merrill and Heber C. Iverson.

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Mathonihah Thomas, of Farmington, was chosen superintendent of the Mutual Improvement Associations of the Davis Stake at the quarterly conference of that stake, held the 11th and 12th of September. Brother Thomas chose Elder William O. Lee, of West Bountiful, and David Hess, of Farmington, for counselors. The reorganization was made necessary on account of the absence of Elder Henry Wilcox, the former superintendent, on a mission in the eastern states.

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At a conference of the Young Men's Associations held at Brigham City, Box Elder County, Superintendent Charles Kelley was honorably released from his position, and a vote of thanks tendered him for his past services. Brother Kelley has been superintendent of the associations in Box Elder for nineteen years; but he is a counselor in the presidency of that stake and it was thought proper that he should be released from being superintendent of the Young Men's Associations on that account, that some one else might be chosen who could devote more time to the work than Brother Kelley could possibly give to it under the circumstances. Elder Oleen N. Stahl was chosen to be the new superintendent and he selected for his counselors Brigham Wright and Fred J. Holton.

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**THE IMPROVEMENT FUND.**—By reference to the minutes of the last annual conference, held in July, it will be seen that by a resolution unani-

mously adopted the conference renewed its acceptance and endorsement of the "Fifty Cent Fund," hereafter to be called the "Improvement Fund;" that is, the donation of fifty cents per annum by each member for the purpose of meeting the necessary expenses of Mutual Improvement work. That ten per cent of the amount collected be deducted by the local associations for expenses, and fifteen per cent be deducted by the stake superintendencies for their expenses; and that the third week in November of each year be set apart and known as "collection week" for the fund, and that after the collections are in and the deductions made as aforesaid, the balance be forwarded to the treasurer of the general organization, Wm. S. Burton, not later than the first day of January succeeding collection week.

The attention of presidents and treasurers of associations is called to this action of the general conference that they may be reminded that its decision is binding upon all the associations, and that all officers may seek diligently to carry it into effect. It is expected that all officers of associations will in this, as in every other good work, set the example by being the first to pay the amount decided upon, fifty cents per year, and then call upon all the members to do the same. Collection week begins on the fourteenth of November and ends on the twentieth, and a strong effort should be made to collect this fund at the appointed time, and then let the subject be dismissed for a year. It should not be allowed to drag through the meetings of the entire season's work. Let the presidents of associations be in earnest in looking after this fund and they will be successful in collecting it.

The fifty cents per annum required of members of the associations is not to be regarded as an initiation fee, but a free-will offering to the cause of Mutual Improvement. We desire to see the doors of the associations remain as they are, open to all young men who desire to enter; but the work has now arrived at that point in its progress where it requires this means to carry out its purposes, and our brethren interested in its growth and success should be willing, and we believe they are willing, to give their material support to the cause. Presidents, see to it that every member of your associations, during collection week, has the opportunity to give his fifty cents to this Improvement Fund. Appeal to the business and manly sense of our young brethren who make up the membership of our associations, and we feel sure they will respond cheerfully to this necessary call made upon them.

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ERRATA.—We desire to make the following corrections in Lesson I of the Manual:

*Size* 140x40 (not 170, according to good authority).

Under *mountains* "Hebron" should read "Hermon."

Political Divisions and Cities under *Judea*, "Emmaus" should be added.

# IMPROVEMENT ERA.

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## A JUBILEE REVIEW.

BY HORACE G. WHITNEY, MEMBER OF THE UTAH SEMI-CENTENNIAL COMMISSION.

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The Utah Semi-Centennial Commission, now engaged in the task of winding up its affairs prior to giving an account of its labors to the Governor and the next legislature, has of late added to the possessions which will go into the state archives, a bulky scrap book containing the press reports of the recent Jubilee, clipped from newspapers in every part of the United States. A glance through the extracts shows that the opinions entertained regarding Utah's mammoth affair were as varied, curious and entertaining as they were numerous. On one point, however, all agree that the Jubilee in its uniqueness of purpose, its comprehensiveness, its novel features, and its perfection of management, is entitled to the name of a towering landmark in the history of western progress and development.

The varied opinions expressed abroad as to the Jubilee, after it was over, found something of a counterpart in those entertained at home before it occurred. The state of the public mind during the months the Commission was wrestling with the details of preparation was not of a character dis-

posed to lend any great amount of buoyancy to the Commission's labors. Generally speaking, it can be said that that portion of the public which was not critical, was indifferent, and these conditions lasted until the celebration was well under way, until it began to dawn on the public mind that the celebration was something more than an Old Folk's Day or a Fourth of July hurrah;—that it marked an era in the history of Utah, and that not to be in it, of it, and a sympathizer with its purposes was to be separate and apart from the universal spirit of the hour.

It was, perhaps, not unnatural that the public, or a large portion of it, should have viewed the preparations for the event with a certain amount of indifference, if not of distrust. Nothing of its magnitude had ever been conceived in the prior history of the city; the people had had sorrowful and repeated experience with fakirs, boomers and workers-up of festivals and advertising schemes of all sorts and characters, while the business men of the city had been called on so often to aid various enterprises of a charitable or semi-public nature, that they viewed with feelings akin to desperation the prospect of another call of even greater magnitude. Before the influence of such large contributors as the Trustee in Trust of the Church of Jesus Christ of Latter-day Saints, who gave \$2,000, and Z. C. M. I., which contributed \$1,000, and the generously steady flow of money from friends outside the state, these feelings gradually disappeared; but before the money began to "speak" and the full plans of the Commission to unfold, it was subjected to some very trying criticisms; and had its nightly sessions been given up to conspiracies against the peace and welfare of the city, some of its decisions could hardly have provoked greater animosity in several quarters. The Commission was flooded with suggestions to the effect that in the past, celebrations had been given and no one called on for a dollar, and what had been done before could be done again; the idea of employing men to superintend the celebration and paying for ideas, was appalling to some of the critics—generally, non-subscribing critics; the extravagance of buying gold badges for the Pioneers was loudly inveighed against, and once an injunction by legal

process was hinted at; while the wanton waste of building perishable floats and the sin of investing in such transitory amusements as fireworks was as bitterly declaimed against by another class of objectors. When Judge Colborn's resolution, presented at the session, December 9th, 1896, and providing that "this Commission proceed to arrange plans for a celebration to cost not less than \$50,000" was adopted, the community for the first time probably awoke to the realizing sense of what the Jubilee meant; opposition rather increased than diminished, however, and criticism on one hand and lethargy on another still prevailed to such an extent that the Commission resolved on what was then regarded as heroic treatment of the case, and called the public meeting at the theatre where the possible failure of the enterprise and all it meant to the city, was frankly laid before the people. Beneficial as the results of this meeting were, it was not till the Governor and several other prominent business men had taken in hand an active canvass in the city and throughout the state, that promises of financial aid began to assume proportions commensurate with the plans for the celebration.

Perhaps the highest praise that could be bestowed on the Commission is the statement that it justified the confidence the Governor had reposed in it; and that undiscouraged by the varied obstacles by which it was surrounded, it moved steadily forward to the accomplishment of the purpose for which it had been created, confident in the plans which it had conceived, and confident that if they could be carried out, their results would form their own answer to criticisms which had been raised.

The first mention of the celebration of the fiftieth anniversary of the founding of Utah—it was not called a "Jubilee" until a few months before it occurred—is found in the first message of Governor Wells to the legislature read January 8th, 1896. He recommended an appropriation for an "Inter-mountain Fair" and that the celebration be placed in the hands of the Deseret Agricultural and Manufacturing Society, or some other authority, also that no state fair be held in 1896, but that all funds and energies be reserved for the Inter-mountain Fair of 1897. His suggestion found a ready response, and an appropriation of \$5,000 was made in an act

approved April 5th, 1896, to aid a commission of ten persons to be appointed by the Governor to "conduct a semi-centennial celebration in 1897 of the fiftieth anniversary of the arrival of the Utah pioneers in Utah." It was further provided that the Commission should control the celebration, that it should appoint a Chairman and Secretary from among its number, and that all its members should serve without compensation.

In November, 1896, the Governor made the appointments; the ten members named were Spencer Clawson, E. F. Colborn, C. R. Savage, E. G. Rognon, Horace G. Whitney, Mrs. Geo. Y. Wallace and Mrs. A. W. McCune of Salt Lake; Jos. Stanford of Ogden, John R. Murdock of Beaver, and Mrs. R. C. Easton of Logan. A majority of the Commission took the oath of office before Secretary of State Hammond, on November 20th, 1896; an organization was effected with Spencer Clawson as Chairman, E. G. Rognon as Secretary, and Mrs. Geo. Y. Wallace as Treasurer. Meetings were at once held and from the interchange of ideas it was seen that the celebration was to assume proportions which made further legislative aid imperative. The Commission therefore devoted its immediate energies to securing an additional appropriation from the legislature which assembled in January, 1897.

In his message read January 12th, Governor Wells recommended the giving of \$10,000 more to the Commission, and from that date until the adjournment of the legislature on March 11th, the members of the Commission labored to secure the passage of the bill for the additional appropriation.

The work was of the most arduous description, but they were at length successful, and by a measure passed in the last moments of the session, \$10,000 was given to the Commission, \$5,000 was given to the various counties to aid them in making a proper exhibit, and the membership of the Commission was increased from ten to fifteen persons. There had been several resignations from the ten first named by the Governor, and the fifteen who were appointed and who finally consented to act were Spencer Clawson, E. F.

Colborn, E. G. Rognon, J. D. Spencer, Jacob Moritz, W. A. Nelden, E. A. Smith, W. B. Preston, Horace G. Whitney, Mrs. Geo. Y. Wallace, Miss Emily Katz, and Miss Cora Hooper of Salt Lake; Reed Smoot of Provo, Mayor H. H. Spencer of Ogden, and Mrs. R. C. Easton of Logan.

With the impetus imparted by legislative recognition and the possession of a \$15,000 "nest egg," the Commission began its regular sessions six months before the Pioneer Anniversary date; progress was at the commencement quite slow: it seemed impossible to arouse any great degree of public interest during January and February, in an event which was not to transpire till July. Especially was it found impracticable to agitate the question of raising more revenue until the celebration was closer at hand. The sessions of the Commission, therefore, for the first three months were generally given up to discussing the scope the celebration should take; laying out plans; receiving suggestions, rejecting those that seemed impracticable, culling from the mass those that were of value, directing the mass of correspondence necessary, etc., etc.

The discussions were often protracted, always earnest, sometimes heated; many conflicting ideas were advanced; many were the divisions that occurred on the various questions that arose, but finally, out of the whole mass of ideas advanced, came the residuum in the form of the general outline of the Jubilee as it was presented in the following July.

In general terms it can be said that the decision arrived at embraced two general plans: first, to make the Pioneers the grand central idea of the Jubilee; such of them as could be found, were to be brought to Salt Lake free of expense to themselves, and in all the festivities arranged for the occasion, the glory of the Pioneers and their achievements was to be the controlling idea; secondarily, the occasion was to be used for demonstrating the greatness of Utah as a state, and showing the development made in her fifty years of growth. Grouped around these two central ideas were, of course, a hundred incidental ones, and the decision of the Commission was that in addition to showing in pageantry the story of our material progress, the ideal should not be neglected, and proper prominence was given from the first to



poetry, music, the drama, the arts, etc. Prizes of substantial amount were offered for the best poem on the subject of the Pioneers, for the best musical ode set to fitting words with the Pioneers as the topic; a considerable amount was set apart to construct the beautiful building known as the Hall of Relics, one of the most interesting features of the Jubilee, where were gathered hundreds of articles of rare and historic value. An appropriation was also made to bring from Chicago a cast of the statue "The Signal of Peace," the work of Dallin, a Utah sculptor. Utah's artists were engaged in a friendly competition over the designs for the invitations, programs, floats, etc., and in many ways the Commission took pains to make the celebration an exposition of the ideal as well as the real.

Probably the two subjects over which there was the most prolonged discussion in the Commission, were the question as to whom should be recognized as Pioneers, and the amount of money to be appropriated for their care and entertainment. The Commission, and doubtless the community, was almost evenly divided on the former proposition. In the history of Utah, the name of "the Pioneers" had by general usage and consent, been limited to the original band of one hundred and forty-eight which arrived in the Salt Lake Valley on July 24th, 1847. A part of the Commission favored making the survivors of this body only the guests of honor, and obtaining gold badges, presenting one to each of the Pioneers who still survived, and where dead, to their families. The other part of the Commission favored including in the term "Pioneers" all who arrived in Utah during the year of 1847, sending invitations to all survivors and extending the badge to each. This meant railroad transportation for some seven hundred Pioneers, who were scattered throughout the United States, and the expenditure of something like \$7,000 for badges. The matter continued to be a subject of frequent and oftentimes heated discussion until the generous action of the railroads in giving free transportation to the Pioneers, regardless of their number, cleared the way for the adoption of the plan to include all survivors of 1847 in the invitation, which had been from the first warmly urged by Chairman Clawson. The

action of the railroad companies cannot be too highly praised; it was, more than anything else, the one event that enabled the Commission to pay the Pioneers the homage they deserved, and the one event that assured the financial success of the Jubilee. The gift of the railroads, expressed in money, amounted to something like \$5,000, and but for their generosity, the Commission might at this time be mourning over a deficit instead of deliberating what to do with a surplus. In addition to this gift several of the roads gave substantial contributions in money.

The glories of those beautiful July days in Salt Lake, when not only Utah, but Western America, united in sending representatives to do honor to the assembled Pioneers, are still too well remembered and are too well perpetuated in thousands of scrap books and by thousands of souvenirs and mementoes, to make it in any one's power to add to the recollection. It can surely be said that those five days of revelry, of reminiscence, of pageantry, of dazzling illumination, of oratory, of song, of drama, and of the thousand forms of amusement with which the city was crowned, formed an epoch in the lives of thousands to whom such realities had before been but glimpses obtained from fairy tales or in dreams. It is a safe estimate that 50,000 people came to the city and mingled with the population in seeing the marvels with which the streets were daily thronged.

The unveiling of the monument to President Brigham Young and the Pioneers, with which the Jubilee opened on Tuesday, July 20th, was an event to which thousands had looked forward for years; Governor Wells, the foremost citizen of the state, and President Woodruff, the foremost of the surviving Pioneers, on the same platform surrounded by the snowy-headed Pioneers, was an impressively gratifying spectacle, and a significant one, in view of the many changed conditions and the historical thoughts it suggested. The parade of the Pioneer survivors from the Old Fort to the monument, headed by the remnants of "Dimick's" never-to-be-forgotten band, was a touching and impressive sight. Another event, brought about by a fortunate chain of circumstances, and one that caused almost a frenzied enthusiasm, was the arrival of

Hon. William J. Bryan, and his presence at the unveiling of the monument. Despite all the clamors that arose from the great assembly, he declined to make an address, and manifested thereby undoubted good taste. The thousands to whom the Jubilee would hardly have been complete without hearing Bryan speak, however, were given an opportunity at the Tabernacle concert the same evening, where he with Mrs. Bryan was a guest of honor.

In the afternoon of that day one of the most impressive scenes of the Jubilee took place in the Tabernacle. The assembled Pioneers to the number of more than 500 were tendered a public reception by the citizens of Salt Lake and the great auditorium was packed to suffocation. The prize poem written by N. Albert Sherman was read; the prize ode composed by Professor Stephens to words by Bishop O. F. Whitney was rendered for the first time by a choir of a thousand voices; there were speeches of welcome and a great finale was formed by the distribution among the veterans of the handsome gold badges which the Commission had prepared for each. Many were the tears of gratitude shed as with trembling hands the Pioneers accepted the testimonials, and it is safe to say that not one of the badges could today be procured from the owners for many times its actual worth. More than 500 badges were distributed; others were forwarded absentees, and up to this time, (October 15th), the number of surviving Pioneers recorded, nearly every one of whom has been sent the badge, is 710.

The daily parades, the wondrous stories told by the beautiful floats, the most magnificent aggregation of pageantry on wheels which thousands, at least, of the beholders had ever seen, all caused a sort of intoxication of astonishment. "The pageant of progress," the first of the parades on Wednesday the 21st of July, illustrative of the development of Utah from 1847 to 1897, was a most instructive and interesting spectacle; all the important events in the history of Utah were chronicled in some shape; the conditions prior to the year 1847 were reflected by a band of native Indians who led the great procession; following them in chronological order came "Jim Bridger's cabin," "Utah's first dwelling,"

ox teams, the gulls and crickets, the first legislative hall, the first territorial legislature, survivors of the Nauvoo Legion, the Pioneer Band, the first sugar mill, etc., ending with representations of the conditions of trade and manufactures today. The leading bands of the state (a dozen or more) were placed at intervals through the parade.

Thursday the 22nd, the third day, saw one of the most unique and charming events laid out by the Commission. It was Children's Day and the parade was made up of 10,000 school children from Salt Lake, Weber, and Davis counties, massed in ward brigades and accompanied by miniature floats of all sorts and descriptions and drawn by Shetland ponies. As the 10,000 marchers passed the Pioneer monument on their way to the Tabernacle they cast flowers upon the pedestal until the great granite block was lost sight of in a confused heap of colors. A photograph taken of the monument after the children had passed, shows in a striking manner the beautiful effect imparted.

The night of Thursday was given up to a gorgeous representation of "Salt Lake real and fanciful," and certainly no such scene of brilliance has ever been witnessed outside of an oriental carnival, or a veritable Arabian Night's romance. "The serpent of the great Salt Lake" and the accompanying troops of phantasmagoria, all left a vivid impression, especially in the minds of the juvenile beholders.

The wealth shown by the county displays, to which Friday, the fourth day's parade, was given up, was a marvel to many visitors who had not dreamed that there was such a Utah outside of Salt Lake.

The culminating splendors of the Jubilee were reserved for the final day, Saturday, the 24th, the state's semi-centennial anniversary; visitors from all parts of the United States agree that the reproduction of the famous original wagon train was the most complete, effective and pathetic delineation that could have been imagined; old time covered wagons fitted up with utensils of fifty years ago, drawn by decrepit teams, here a horse and a cow hitched together, there two oxen and a horse, etc., etc., teams driven by women, others by children, wagons with one wheel missing, wagons out of which sick

people peered, all passed before the assembled thousands, no portion of which was more delighted and affected than the groups of Pioneers who were seated in prominent places in the reviewing stand. Such of the Pioneers as were able, and it is to be feared many who were not, joined in the parade and marched many blocks behind the carriage of President Woodruff, who rode in the procession and received with smiling acknowledgment the salvos of cheers which his presence evoked from the multitudes of lookers on. The night was given up to a display of pyrotechnics from Capitol Hill; it is safe to say that 75,000 people assembled on the hill or in its immediate neighborhood and saw the festivities of the Jubilee brought to a close. During all the five days visitors to the city were kept thoroughly entertained by the amusements provided, as incidents to the Jubilee. The Tabernacle was open almost nightly; at the Theatre interesting dramatic revivals were given by many of the players who took part in the performance at the opening night of the Salt Lake Theatre, March 6th, 1862; the great lake resorts were taxed to the utmost, and part of the Jubilee festivities took place at Saltair and Garfield; during the day, ball games, Indian exhibitions, cowboy tournaments, races, athletic sports and other amusements selected to suit every taste, kept the thousands of visitors in a whirl of excitement and pleasure.

During the progress of the Jubilee the Commission met daily to receive the reports of Assistant Director General McGarvie who was intrusted with the executive details; Hon. Brigham Young, the director general, had been prevented by illness from participating in the preliminary work, but was able to appear during the parades. The reports received from all the departments and branches of the celebration in which the Commission had a monetary interest showed on the first day that the gratifying attendance had solved the financial problem, and it was with thankful hearts that the members of the Commission saw they no longer had reason to fear the outcome. The work had been distributed and assigned carefully, and each Commissioner was made responsible for certain branches of it; daily reports were made to the full Commission by the sub-committees, and every detail handled

in a systematic and business-like fashion. Generally speaking, it can be said that while Chairman Spencer Clawson had an intimate connection with nearly every branch of the celebration, the seeking out of the Pioneers, their identification, the manufacture of their badges, and the souvenir cups were made his special departments; the Hall of Relics and the details of the unveiling of the monument were also largely in his hands; to Judge Colborn fell much of the literary work of the Commission, the beautiful invitation was the product of his active brain; to him and Mr. Whitney was intrusted the work of preparing the official programme. He was also chairman of the finance committee, head of the press bureau and later had charge of the tribunes. Bishop Preston is entitled to the praise for the great Pioneer train reproduction; Messrs Colborn, Rognon and Whitney were given charge of the advertising department. The mammoth task of supervising the floats was given into the hands of Messrs. Moritz and Nelden. Secretary Rognon was head of the Fireworks Committee; Messrs Smoot and Smith aided in this and in the financial and amusement work, though Mr. J. D. Spencer had immediate charge and entire control of all the amusements, from which the Commission derived their revenue. Last, but by no means least, the four ladies of the Commission were given control of the multifarious details of the celebration that came under the head of the artistic, ornamental, or aesthetic. In many minds the one feature of the Jubilee which will live longest—Mr. Bryan said that to him its splendor was bewildering—was the illumination of Main Street by night and its decorations by day; the credit for this belongs to the committee of which Mrs. Wallace was the head; the praise for the beautiful Children's Day Parade with the miniature floats and the Mother Goose illustrations, belongs to Miss Katz; Miss Hooper had charge of the design work, the awarding of prizes to competing artists, and the decoration of the Tabernacle, and Mrs. Easton was associated with the committees on design, decoration and music.

How the various committees and the Commission as a whole performed their work, the public can best judge. Certainly the members feel they will have nothing to blush for

when they hand in to the Governor and legislature the final reports they are now making up. In addition to showing a surplus of something like \$2,000 in cash, they have on hand their wealth of floats and the beautiful Hall of Relics building, which will either realize something additional for the treasury or be devoted to some other public use; they have collected nearly \$60,000—\$4,475 of which it is interesting to know, came from mercantile houses outside of Utah, the remainder having been subscribed here, and realized from amusement enterprises set on foot by the Commission.

But outranking all the rest of their work, and more gratifying to the members of the Commission, even than the unique financial outcome of the great enterprise, is the grand result attained in another direction—the suitable honoring of the Pioneers who still remain, and the tribute of affection paid to those who have passed before. Certainly, if the shades of that noble band in whose memory the monument was founded, were permitted to hover over the scenes of those five days' rejoicings, the spectacle they saw of all Utah joining in heartiest acclaim to glorify their deeds—must have caused them to feel that their trials had not been without recompense, and that their labors had not been in vain.

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## DECEMBER.

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'Tis dark December now. The early eves  
Are starless, long, and cold; the rainwinds moan  
Like pined spirits; blind night seems never gone;  
Day is delishtless; and grey morning grieves.  
The robin perches most on household eaves,  
Craving the crumbs he sings for from the kind.  
The slim deer screen them from the bitter wind  
Behind broad trees, crouching on fallen leaves.

But though all things seem sad without our doors,  
Within sits Christmas at the board of cheer,  
Heaped with large titnings of the month and year;  
And Wit now has his word, and Laughter roars,  
Till Music breathes her voice; and Home's warm hearth  
Hath its bright eyes, brisk fires, dance, song, and mirth.

CORNELIUS WEBBER.

# YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
SAINTS' COLLEGE, SALT LAKE CITY.

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## I.

### GENERAL INTRODUCTION.

"The child is father of the man." This old biographical and historical maxim, originated by Wordsworth at the beginning of the nineteenth century, has done yeoman service till its close. But, like all maxims designed to express a general truth, it is liable to many exceptions. These exceptions, indeed, may do much to establish the truth of the general rule, and such is pre-eminently the case with the maxim above quoted. It has frequently happened that in manhood traits of character have been developed which the youth of the man has given his friends no reason to expect; and it has as often happened that characteristics prominently manifested in youth have failed to develop themselves in manhood. But wherever this has happened it has been out of the natural order, the result, no doubt, of conditions and environments which have changed the disposition and produced effects not to be expected from early causes. It is still generally true that the man reaps from the youth's sowing; though many causes may operate between seed time and harvest to blight or improve the grain which "manhood reaps from childhood's seed." And it is worthy of belief that no matter what changes may be wrought during the period of growth, most of the characteristics encouraged early in life have developed and strengthened to its close. "Habits in youth become nature



in age." Habits may be changed; manhood's nature is almost irrevocably fixed.

It is the aim of this series of articles to depict the predominant traits in the youthful character of some of the world's greatest personages, showing promises blighted or fulfilled, evil tendencies overcome or given reign, vicissitudes conquered or submitted to, duty done or neglected. No character will be chosen whose youth and manhood have not been marked by strong tendencies toward good or evil, for it is intended that all the lights and shades of each picture shall be strongly drawn, an impossibility if the features of the subject are not clear-cut and prominent. It will be the aim to hold up the virtues of men for study, veneration and emulation; and wherever it is necessary to portray their vices, these will be presented merely for the purpose of contrast: for deprecation, scorn and avoidance. As in a picture the light is rendered all the brighter by contrast with the surrounding darkness, so shall virtue appear the brighter by being set in contrast with vice. Life is a struggle of opposites. The Nephite prophet who tells us that "there must needs be an opposition in all things," merely states a religious and philosophical truth, applicable as much to the career of men as to the progress of the world. Our virtue consists not so much in avoiding the struggle with evil as in overcoming it; strength is gained and tested not so much by evading an opponent as by wrestling with and throwing him. Men in whom strength of good qualities is most marked have had the greatest evils to contend with. Great endowments always imply strong temptations, but not always marked powers of resistance. This accounts for the fact, which will be frequently illustrated in this series, that many men of the brightest youthful promise have allowed their evil passions to quench their energies of soul and defeat their noble aspirations.

But it is not well to anticipate what is to follow. To the young people who read these pages they are intended as an incentive and a warning, a mark of excellence and a signal of danger, a recital of reward and an account of retribution. The dearest wish of the writer is that they may serve their

purpose of awakening the sluggish soul to renewed determination, of arousing the tempted spirit to an appreciation of its powers of resistance to evil. Many young people are not fully aware of the powers within them. Many a young man has first been awakened to a struggle for excellence by hearing or reading of another's strivings. The divinity and power historically related have appealed to the kindred divinity within the youth and made him "strong to do." To know one's power is to exercise it; one is often made familiar with his strength through an acquaintance with the kindred power of another.

Incidentally it is hoped that a taste for historical study may be developed. In this day of strong desire for the material elements in knowledge, it is well for the mind to be occasionally turned to an earnest search after the no less valuable, though much less appreciated, pursuit of "mind and morals." "Man, know thyself," said the Greek philosopher. Let us add to this the no less important counsel, "Learn to know the inmost souls of others."

### I.

#### GEORGE WASHINGTON.

"First in war, first in peace, and first in the hearts of his countrymen," therefore first in our series of sketches. The character of Washington, from boyhood to manhood, exhibited certain strong traits which "grew with his growth and strengthened with his strength." Therefore he was a striking example of the truth of the maxim quoted at the beginning of this article. With scarcely a shadow of turning his nature developed in manhood along the lines indicated by his youthful traits. Among the most prominent of these may be mentioned out-spoken truthfulness, firmness of will, strength of passion, tempered by self-control, consideration for others' welfare, and indomitable energy.

It is necessary only to refer to the oft-repeated incident of the cherry tree and hatchet to illustrate the first of these characteristics. At no time in his subsequent career do we hear of his gaining an end by the deceit and chicanery so

often practiced by great political and military leaders. Even those who have dealt historically with his failings have never mentioned deception as one of them. Unwisely outspoken, he may have been at times prone to tell the truth to men's faces when silence would have served as well, but such an error is far better than the sin of deceitfulness. To enemies and friends he was the same; always as reliable, always as candid as when his father blessed him for his boyish truthfulness.

Washington's great work was done at a time when this quality was especially necessary. He labored in the midst of underhanded opposition. Gates, Conway, Arnold are but a few representative examples of those who practiced deception about him, and had for their aim the undermining of his influence. But the one quality which enabled him to resist these attacks and to retain the hearts of his officers and men, was the one which he had so strongly displayed in his youth. Standing in this outspoken truthfulness, as firm and unchangeable as the rock, he could well resist the assaults of the restless, ever-changing waves of misrepresentation. Had he been less manly, and truthful, those assaults might have accomplished their purpose.

In his power of resistance, Washington was materially assisted by commanding strength of will. This quality was developed early in life. Many of the experiences through which he passed in early boyhood and manhood were calculated to temper the iron within him into steel. Chief among these may be mentioned a surveying expedition, undertaken when he was sixteen years old. By his skill and conscientiousness, he had attracted the favorable notice of Lord Fairfax, who owned a great portion of what is now the western part of Virginia. Desiring his land surveyed and placed on the market, Lord Fairfax engaged the boy Washington for the work. The task before him called into fullest exercise the powers and capabilities which he had cultivated in his earlier boyhood. He had charge of the work, and several men were appointed to labor under his direction. He was surrounded, a great portion of the time, by Indians, who, being friendly to the French, looked with suspicion upon this

apparent encroachment of the English upon their domain. He was exposed to great physical hardships, as cold, hunger, wretched beds, and difficult travel, yet so strong was his will, and so great his power of physical endurance, that he kept perfect control of his men, and came out of the long ordeal stronger and healthier than he entered upon it.

Yet his strength of will was tempered with a consideration and regard for the feelings of others, which like purple mists hanging about the mountain peaks, softened his strength while not decreasing it. One of the most pathetic incidents of his boyhood illustrates this fact. His brother Lawrence, a man of considerable influence, had secured for him a position as midshipman in the English navy. The boy was fired with an ambition to enter upon a sailor's life. Every day stately vessels passed Mount Vernon, going up and down the Potomac, and George had watched them with admiration and longing. Therefore, when the opportunity was offered for him to take his place on one of them, and to go into active service, he seized it with eagerness. His preparations were soon made,—trunk packed and placed on board, uniform donned, commission secured. At length the time came for him to bid his mother good-bye. It was with hesitation and difficulty that she had given her consent for him to go. When he appeared before her, cap in hand, she could no longer control herself. Bursting into tears, she begged him not to go. In sight of her grief he no longer thought of his own wishes and ambitions, or of his own determined mind. His iron will became like clay, he was softened by a mother's tears. His own flowed in response to hers, and he promised not to go. In proof that this consideration for the feelings of others was carried into his mature life, we need only refer to his sharing the sufferings and privations of his soldiers at Valley Forge, and on many a battle field.

The reliability of Washington has been spoken of. An important element of reliability is thoroughness. This he manifested throughout his entire career. It was developed in his boyhood. He was careful beyond his years. His school work was arranged with scrupulous exactness, every problem being worked out in perfect order, and carefully recorded.

His "Book of Forms," made up when he was but a boy, and consisting of receipts, notes, bills of exchange, etc., was a model of method and thoroughness, worthy of a skilled accountant or lawyer. These forms were of use to him throughout all his subsequent career as a manager of estates and a commander of armies. A collection of "Rules of Behavior in Company and Conversation," was made by him in childhood; and the common-sense, neatness and thoroughness manifested in their compilation, and especially his care in living up to them, stood him in good stead in his manhood. Referring to his work as a surveyor, it is necessary merely to say that his scrupulous care made his surveys the only thoroughly reliable ones executed in the district up to that time. Boy though he was, he excelled all the men who had preceded him in such work.

As a boy Washington was fond of manly, and especially military, pursuits. None of his companions could vie with him in running, jumping, wrestling, and throwing the bar. He was particularly fond of marshaling his playmates into military companies and engaging them in mimic warfare. In this organization he always showed consummate skill, and it was noticeable that on this account the party he led in the sham combat always came off victorious. By such exercise he secured strength and ability which was of incalculable value to him in his long and arduous campaigns. Under other conditions, it would have been impossible for him to pass through the trying struggles of the campaign of Long Island and New Jersey, the Christmas attack on Trenton, the hurried march to Princeton, the winter at Valley Forge, and the long and difficult siege of Yorktown. That his power of organization and of planning and conducting campaigns was valuable to him—that the orderly skill and care he developed in his boyhood, in arranging the parts of problems, the surveyor's lines, and in organizing for his sham battles, served him like a faithful and indispensable friend, receives ample proof in the fact that he handled his limited troops in such a way as to overcome the almost unlimited resources which Great Britain opposed to him.

Our general impression of Washington is that he was

sedate, cool, calm, self-possessed, and not much given to the display of the warm impulses of the heart. The idea is a mistaken one. In his early youth he developed a strong affection for a girl who lived near his own home. We have no reason to believe that she knew anything of his passion, for he kept it hidden from all but his closest friends, and even they did not know who its object was. He manifested his feelings by occupying his spare time (and his blank paper) in "writing woful ballads to his mistress' eyebrow." Some of those effusions are preserved to us, and it must be confessed, as Washington himself says, "that there is more truth than poetry in them." It is no doubt fortunate that the writing of poetry was one of the few habits that developed merely to die in his boyhood. But the warm feelings which inspired his lines remained with him, and if the conjecture is correct, that the girl afterward became Mrs. Lee, Washington bestowed on her son, "Light Horse Harry," all the affection which it was his wish, though not his privilege, to extend to the lady herself. With such affectionate feelings, it is to be supposed that he suffered great grief in the fact that his marriage with Mrs. Custis was not blessed with children, but "Providence left him childless, that his country might call him father." It is safe to say that his warm-hearted devotion to his mother and to his wife suffered no decrease until his separation from them.

His courage never failed him, his coolness left him not, no matter how great his danger. Traversing trackless woods in the dead of winter, on a delicate military mission; fired at by an Indian at scarcely ten paces; hurled from a raft into a river filled with floating ice; riding into battle in the midst of flying bullets, their most conspicuous target;—in all conditions and under all perils he bore himself with manly dignity and intrepid courage. Trust in God, resignation to Providence, and communion with the throne of grace distinguished him when, as a boy, he poured out his soul to God, or as a man he knelt in the snow at Valley Forge and asked heaven's blessing on his suffering soldiers. His devotion to country was identical with his devotion to God, and all hearts unite in the eulogism pronounced by General Henry

Lee: "When our monuments shall be done away—when nations now existing shall be no more—when even our young and far-spreading empire shall have perished—still will our Washington's glory unfaded shine, and die not, until love of virtue cease on earth, or earth itself sink into chaos."

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### ON THE INSTABILITY OF YOUTH.

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When I look back, and in myself behold  
 The wandering ways that youth could not descry,  
 And mark the fearful course that youth did hold,  
 And mete in mind each step youth stray'd awry;  
 My knees I bow, and from my heart I call,  
 "O Lord, forget these sins and follies all!"

"For now I see how void youth is of skill,  
 I also see his prime-time and his end;  
 I do confess my faith and all my ill,  
 And sorrow sore for that I did offend;  
 And with a mind repentant of all crimes,  
 Pardon I ask for youth, ten thousand times.

\* \* \* \* \*

"Thou, that by power to life didst raise the dead,  
 Thou, that of grace, restoredst the blind to sight,  
 Thou, that for love thy life and love out-bled,  
 Thou, that of favor madest the lame go right,  
 Thou, that canst heal and help in all essays,  
 Forgive the guilt that grew in youth's vain ways.

"And now since I, with faith and doubtless mind,  
 Do fly to thee, by prayer to appease thine ire;  
 And since, that thee I only seek to find  
 And hope by faith to attain my just desire;  
 Lord, mind no more youth's error and unskill;  
 Enable age to do thy holy will."

LORD VAMP.

# THE PAST OF MUTUAL IMPROVEMENT.

BY EDWARD H. ANDERSON, FORMERLY GENERAL SECRETARY OF  
MUTUAL IMPROVEMENT ASSOCIATIONS.

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## II.

### METHODS.

A consideration of the methods that have been adopted to carry out the purposes of the associations naturally follows. The exercises at first were simple and in many places were of an entertaining character only. The young people had not been accustomed to study. The very circumstances and conditions surrounding them for the first quarter of a century after the arrival of the Pioneers, naturally tended to a species of wildness, so that horse-racing, trading, ranching, indifference to schools and religious exercises were more the custom than were intellectual pursuits or devotion to the study of theology. As it is a fact that interest must first be secured and attention riveted before the mind can be impressed, it becomes necessary to have such programs in the associations as will enlist the attention and interest of the young who, though having rough exteriors, were men of integrity and virtue at heart. Music, songs, recitations, literary entertainments, intermingled with testimonies and religious references were employed, until the young became more thoroughly interested in intellectual pleasures, when it became an easy task to lead them on into heavier studies. Hence the lighter character of the programs of the earlier societies. But as early as 1876, upon the conclusion of the first movement towards organization, methods were adopted looking to the better accomplishment of the aims and purposes of the society. Elder M. H. Hardy writes as follows:



"District organizations of the young men were effected and the plainest character of exercises presented and recommended. Centers for collections of cabinets were established in five prominent districts; tracts on the first principles of the gospel were left with the various associations, and the subject of 'Acquiring individual testimony of the divinity of Joseph Smith;' 'Why we have gathered from the nations to these valleys;' 'The works and hardships of our fathers;' 'Our citizenship in the government and kingdom of God;' 'The privileges we enjoy by reason of the faithful, sacrificing, heroic acts of our parents;' and 'The establishment of libraries' were made prominent. Weekly class work, monthly conjoint sessions, and serial lectures were begun."

In the second general tour in 1878, a suggestive program was presented and its details explained. These programs consisted of an outline of Bible, New Testament, Book of Mormon and Church History subjects, which were conveniently divided into periods, and embraced, in connection with the historical narrative, some of the leading principles of the gospel. This method was further continued in October, 1880, by dividing the associations into seven districts, and by the calling of the following missionaries to visit and introduce systematic exercises among them: Wm. S. Burton, Heber J. Grant, Milton H. Hardy, Rodney C. Badger, Jos. A. West, Edward H. Anderson, Anson V. Call, Junius F. Wells, Geo. C. Lambert, B. F. Cummings, Jr., John T. Caine, Jr., John W. Taylor. These missionaries were "to aid the Stake Superintendents, whose co-operation was requested, in perfecting the organization wherever necessary, in introducing systematic exercises, encouraging the establishment of libraries and reading rooms, extending the circulation of the *Contributor*, and to preach, exhort, and labor with the youth as they may be led by the spirit of their mission."

At the conference in October, 1880, some important instructions were also given by the General Superintendency, from which the following is culled:

The associations should be composed of young men, running to neither extreme as to their age. Young ladies should not be admitted as members of these associations; they

have an organization of their own to which they should belong.

Each association should, so far as practicable, commence to hold regular weekly meetings in the month of October in each year, when the officers should be chosen and sustained, and continue them until May, when a vacation may be taken until the following October.

Once a month the association should hold a conjoint meeting with the Young Ladies' Association, at which a varied order of exercises may be rendered for the amusement and entertainment of the people invited to attend.

Regular quarterly conferences should be held in each stake at such time as the stake authorities of the priesthood may appoint.

Whenever a change occurs in the office of the president of any association, the stake superintendent should be notified, and whenever a vacancy occurs in stake superintendencies, word should be sent to the general officers, that proper steps may be taken to preserve our organization with effective officers at work in all its branches.

The inter-missionary labor of the associations should be continued as in the past; visitors from one association attending the meeting of another each alternate week; not to occupy all the time in preaching, but to observe the exercises of the meeting, and to speak during the time usually allotted to testimony bearing, as they may be requested by the presidents.

We recommend the associations to assume, wherever agreeable to the local authorities, the management of entertainments, the giving of concerts, dancing parties, etc. All of these should be of a character in harmony with our work of mutual improvement and to reflect the progress of our organization. Public lectures upon timely and appropriate subjects should be arranged for and given under the auspices of the associations, at such times as may be convenient and agreeable.

Further instructions were given by the authorities at the April conference in 1883, in answer to certain questions:

Vacancies when occurring should be filled permanently.

Conferences should be held regularly. Systematic scrip-

tural exercises should be insisted upon, but the system should not be too straight laced.

Non-members of the church may be admitted to the associations.

Ladies should not preside where mixed meetings are held, and men holding authority are present.

Officers of associations should not be set apart. No one is especially authorized to perform that labor.

At this conference, also, the study of the Preceptor was introduced. The adoption of this little work was a step in advance in the system of teaching, and its study by the members was productive of much interest. A large number of classes were formed for the consideration of the gospel, and hundreds of young men received their first idea of the plainness, strength, and simplicity, as well as the grouping and defense of its first principles, from this work of Elder John Nicholson.

A second edition of the Preceptor, greatly enlarged and improved, was published in the summer of 1885, and continued to be the text book in the associations. The necessity for a manual that should enter into a broader field became apparent, however, and at the October conference of the associations, held in Logan, 1885, the general officers, with E. H. Anderson, Geo. C. Lambert, B. H. Roberts, Benj. Cluff, Jr. and Geo. H. Brimhall, were sustained as a special committee on manual of instruction. No progress, however, was made in the matter of a more systematic study for some length of time. Elder Milton H. Hardy continued to supply outlined programs for the *Contributor*, which were in general use in the associations.

In 1888, when the reading course was introduced, a series of outlined lectures, published in the *Contributor*, were arranged by Elders M. H. Hardy and Geo. H. Brimhall, covering subjects from the Bible, Book of Mormon, New Testament, theology, history and science. The course of reading was intended to interest the young people in the first principles of the gospel, in history and science; and the first year's books comprised the following: Theology, The Gospel, by Elder B. H. Roberts; History, History of England, by

Charles Dickens; Science, First Book of Nature, by James E. Talmage; Biography, Life of Nephi, by Geo. Q. Cannon; General Literature, Select Readings from Washington Irving. The design of this course was to assist the young men in forming habits of thoughtful, methodical home reading, and the outlines were to aid in its illustration. The five volumes were sold for \$2.50 per set, and were distributed extensively among the young people, there being three thousand sets published.

The long-looked-for Latter-day Saints' Young Men's Mutual Improvement Associations Manual appeared in 1891. This work was designed as an aid to the young men in pursuing the studies of theology, history, science and literature. The lessons were outlined in each branch in such a manner as to guide the student to the completion of a course of instruction akin to that of an academic education in the special lines of learning therein prescribed. The first manual contained, besides a variety of excellent instructions by the authorities on the conduct of meetings and societies, a series of twenty-five lessons for the first year's course, outlined for use in the weekly meetings. It was arranged that each lecturer should occupy about ten minutes, and that six of these lectures should be given by as many speakers during one meeting. There were questions upon each lesson treated, which served as a review. The introduction of this manual was the beginning of a systematic course in all the associations, which it was expected should cover a period of four years. The first and second parts only were issued, covering thirty-seven lessons on each subject. Nearly all the associations have gone over the outline prescribed therein, and no one will deny much good has been the result.

This manual will be followed in 1897, by the adoption of a new one covering in outline the life of Christ, which is now being introduced into the associations, and which has the additional advantage of not covering so much ground, a fault, perhaps, with the former one, and about the only objection that could be raised to its usefulness.

In order to properly introduce the first manual to the associations, Elder Milton H. Hardy who, with Elder Geo. H.

Brimhall, under the general superintendency, had been instrumental in compiling it, was called on a special mission for this purpose, in November, 1890. He began this work in Utah county, December 6th of that year, and continued his labors in 1891 until all the stakes of Zion had been visited. His efforts were of great importance, and resulted in the first real introduction of a systematic program among the societies.

He was assisted in this work by the following special missionaries, called at the June, 1891, conference, whose duty it was to place the associations upon a proper foundation in accordance with the manual. Aside from this, they were to arouse enthusiasm for the winter's work, labor with the doubting, and do all the good they could among the young of Zion. The stakes were divided into eleven districts, and the missionaries appointed two or three for each division:

Richard W. Young, George M. Cannon, Heber M. Wells, D. L. Murdoch, George F. Felt, Ezra T. Stevenson, Willard Young, G. Albert Smith, J. H. Moyle, W. J. Beatie, George E. Blair, A. S. Geddes, D. F. Davis, Frank Y. Taylor, Joseph Christenson, Charles S. Burton, Thomas W. Sloan, Thomas Hull, Nephi L. Morris, W. B. Dougall, Jr., Ernest Romney, Charles C. Richards, Thomas Y. Stanford, James E. Ballantyne, Haskel I. Shurtliff, Josiah Cluff, W. H. King, George W. Thatcher, Jr., Seth Langton.

At the June conference there was a special musical contest, at which \$500.00 in premiums was distributed among competing associations; this event greatly encouraged music among the young people.

At the conference in October, 1887, it was decided to hold annual conferences thereafter about the first of June each year. Heretofore the associations had held their conferences at the time of the general conference of the church. From the instructions given by President Woodruff and his associates, the following is taken:

Be not satisfied, rest not content until every young man professing the name of saint in Zion is enrolled in the cause of mutual improvement.

Half-yearly conferences of the associations may be held in the stakes throughout Zion at such times and places as

may be determined by the Stake Presidency, and the Superintendency of the associations.

The Primary, Sunday Schools, Improvement Associations and Relief Societies, each has a special field of usefulness, not occupied by the others; and no man in this church filled with the Holy Ghost will lay a straw in the way of either of them. Neither will he find occasion for the manifestation of petty jealousy, by which to foster one at the expense of the other. What, indeed, is of more vital importance to us than the proper religious training of our children? What the Primary Associations begin, let the Sunday Schools and the Mutual Improvement Associations continue. Each has its mission and special field, upon which no servant of God, humbly trying to do his duty, will seek to encroach.

Libraries and reading rooms should be established throughout Zion, and lectures on various subjects should be encouraged. It will be well in all the stakes for the associations to take the initiative in establishing libraries and reading rooms. We deprecate any disposition on the part of the young men, especially those who have had superior opportunities for acquiring an education, to draw away from the Improvement Associations and to form among themselves separate societies of an exclusive nature.

In compliance with these instructions the first annual conference of the associations was held on June 2nd and 3rd, 1888. There were nearly six hundred officers present, and twenty-six stakes were represented.

In some instructions from the General Superintendency, dated March 20th, 1889, it is impressed upon the associations that during summer vacation it is well to arrange for occasional meetings once a month or oftener, and where circumstances are favorable and it is desired by the associations, there is no objection to continuing the regular meetings throughout the year.

It should be distinctly understood that taking the summer vacation in no sense disorganizes the associations. They remain, once organized, as permanent institutions, and the officers are not released from responsibility because meetings are adjourned for the summer.

In 1893, the First Presidency of the Church, in a circular letter to the stake presidencies and to the stake superintendencies of the young men's associations, asked that one young man from each ward of the stake and one representative from the superintendency of the stake, be sent to Provo to take a course of instruction in the academy there, which would enable them to present and teach the lessons of the associations more thoroughly and effectively. This call was generally responded to in the southern and central parts of the state, and resulted in giving the associations better teachers—then, as now, greatly needed. It was about this time, also, that the Improvement Fund was established, one of its purposes being to defray the expenses of such tuition.

To prove that the general growth of the work has been steady and onward, it will only be necessary to quote from the statistical reports. We have already seen that in 1878, the membership approached nine thousand. In 1883, there were 272 associations with a membership of 10,675, and 183 members on foreign missions; in 1893, there were 413 associations with a membership of 14,269, and 315 members on missions; while in 1897, there were 491 associations with a membership of 16,546, and 654 members on missions.

It will not be amiss to refer to the publications of the associations, since these are a necessary and vital means for mental development and progress. As far as is known, the first paper printed in the interest of mutual improvement was published by the Ogden City society, Jos. A. West, president and editor, and was called the *Amateur*, the first number of which was issued on the 7th of November, 1877. All the work was done free by members of the association. Two volumes of this were published, it being issued semi-monthly, and it was pronounced a literary success, and became the forerunner of a general publication for all the associations. In October, 1879, the first number of the *Contributor* was issued by Elder Junius F. Wells, editor and publisher, which continued through seventeen volumes, ending in September, 1896. In January, 1886, it became the property of the *Contributor* company. Of this excellent publication, it may be said that it did a noble work for the cause of mutual

improvement, and was instrumental in preserving history which it would be difficult to obtain but for its pages. Many young men, too, owe their ability to write from the encouragement which their first productions received in this magazine.

What more shall be said of the past of this noble cause? A broad foundation has been laid, and a manly struggle has been successfully carried on for its permanent strength. Now it behooves us to look to the future that the superstructure reared shall in no sense be inferior. While much good has been accomplished there are still unconquered difficulties to surmount. It is true that we have grown from a very small membership to nearly twenty thousand, but it is equally a fact that there are yet ten thousand young men in the church who have not identified themselves with this cause; and further, it is a fact that among the numbers that have associated themselves with mutual improvement and are now engaged therein, many perform their labors in a half-hearted manner. To further increase our numbers, until every young man in Zion shall be associated with us, and to interest those already of our membership until all shall comprehend the magnitude and greatness of the gospel and the work of the Lord in the latter days, is the mission of today—a mission requiring our best efforts, our most earnest prayers, and the zeal and diligent labor of the best teachers among us. The field is ripe, thrust in the sickles. The past has been fruitful of results, the future is bright with promise.



## RELIGIOUS FAITHS.

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### II.

#### THE DOCTRINE AND CLAIMS OF THE GREEK CATHOLIC CHURCH.

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[The editors of the ERA are desirous, as far as can be, in this series of articles, of giving to each of the great divisions of Christendom an opportunity to represent their own views of the Christian religion. This, however, has been out of the question with regard to the Greek Catholic Church, since it has no representative in this state. The following article, therefore, has been prepared by one of the editors of the ERA; and while we are conscious that it may lack somewhat that sympathetic treatment which a representative of that great church might give to a paper on the subject, still the writer has sought in his treatise to be absolutely fair to the great eastern church; and has based his statements upon what he believes to be perfectly reliable authority.—EDITOR.]

The Greek Catholic or eastern church, called so in contradistinction to the Roman Catholic or western church, in point of antiquity, at least, stands next to the Roman Catholic Church; and even sets up rival claims to being the original church. Moreover, in point of numbers, though not equal to the western church nor to the Protestant churches combined, still it outnumbers any one of the Protestant churches, and in this respect stands next to its great rival. It is proper, therefore, that in this series of articles next to the exposition of the faith of the Roman Catholic Church should come that of the Greek Catholic Church.

The Greek Catholic Church may be described broadly as consisting of all those Christians inhabiting eastern Europe, Egypt, Palestine, Asia Minor and Syria who recognize the

Patriarch of Constantinople as the supreme head of the church; usually styled the 13th Apostle, and whose official title is, "By the mercy of God, Archbishop of Constantinople, the new Rome, and Œcumenical Patriarch." There is also a patriarch at Alexandria, Antioch and Jerusalem, but they are of inferior dignity to the Patriarch of Constantinople, who, while not regarded by the patriarchs and bishops of the Greek Church as the pope is by the Roman Catholic clergy—he is, nevertheless, conceded to possess something of a general supervision of the whole church—though infallibility is neither claimed nor allowed.

The difficulty which separated the eastern churches from the western arose in the ninth century, the cause being, ostensibly, a difference about the procession of the Holy Spirit, a question which had been agitated from the sixth century. The eastern churches held that the Holy Ghost proceeded from God the Father only, while the churches of the west maintained that he proceeded from both Father and Son. This with a difference of view in relation to fasting on the seventh day of the week, or Jewish Sabbath, which the churches of the east condemned; the use of milk and cheese in the fasts during the first week in Lent, which the eastern church condemned; wholly disapproving of the marriage of priests, which the eastern church under certain conditions allows; and holding that none but bishops had the authority to anoint with holy oil or confirm the baptized, while the eastern church permitted priests to administer those sacraments—such were the ostensible reasons for the separation between the Roman and the Greek churches. But the real cause of the separation will be found in the rivalry and mutual jealousy which existed between the bishop of Rome and the Patriarch of Constantinople. The latter city had been made the capital of the Roman Empire, by Constantine, and as it grew in importance, and Rome lost some of her ancient magnificence and prestige, the Patriarch of the "New Rome," as Constantinople was called, was not inclined to pay homage to the bishop of a decaying city. Hence jealousies, charges and counter-charges of heresies against each other; plot and counter-plot; and in the course of time excommunications, and

counter-excommunications, until the east and the west were torn apart and reconciliation rendered impossible.\*

Originally the Christians of the great empire of Russia were under the immediate jurisdiction of the Patriarch of Constantinople, but in the latter part of the seventeenth and the beginning of the eighteenth century, under the master hand of Peter the Great, the churches of Russia were made independent of the Patriarch of Constantinople. Peter did not perpetuate the office of patriarch over the Russian church after the establishment of the national church; it is said that that ecclesiastical office approached too nearly to the dignity of a temporal ruler to please the emperor, hence he proclaimed himself the head of the church within his own dominions as King Henry VIII. of England had done; but the functions of his office he intrusted to a council of churchmen called the Holy Synod, of which one of the most distinguished archbishops was appointed president. No change, however, was made in the theology or religious observance of the Russian Christians, so that in doctrine they remained at one with the rest of the Greek church.

Early in the nineteenth century the dignity of the Patriarch of Constantinople was still further reduced by the creation of the independent church of Greece. But this church like the Russian still kept whole and entire the faith as taught by the church whose head is recognized to be the Patriarch of Constantinople; and though actually independent as a state church, it still, nominally at least, accords to the "Œcumenical Patriarch" of the "New Rome" a certain primacy. Hence we reaffirm our definition of the Greek Church and make it include even the independent state churches of Russia and the "New Greece," *viz.*—The Greek Catholic Church may be described broadly as consisting of all those Christians inhabiting eastern Europe, Egypt, Palestine, Asia Minor and Syria who recognize a certain supremacy in the office of the Patriarch of Constantinople.

Since the Greek Church was formerly incorporated within

\*See Buck's Theology. Dic. Art. Greek Church; also Burder's Hist. of Religions—Greek Church, and Moshier's Institutes of Eccl. His.—History of the Greek Ch.

the Roman Catholic Church and walked in harmony with it for more than eight centuries, meantime accepting the doctrines and decisions of its general councils, it will be found that the fundamental principles of each are, in the main, the same. Still the following statement of the main points of the doctrine of the Greek Church from the positive side will be of value and interest.

#### CLAIMS AND DOCTRINE OF THE GREEK CHURCH.

“Christianity is a divine revelation communicated to mankind through Christ; its saving truths are to be learned from the Bible and tradition, the former having been written and the latter maintained uncorrupted through the influence of the Holy Spirit. The interpretation of the Bible belongs to the church, which is taught by the Holy Spirit, but every believer may read the scriptures.

“According to the Christian revelation, God is a Trinity, that is, the divine essence exists in three persons, perfectly equal in nature and dignity, the Father, the Son, and Holy Ghost; the Holy Ghost proceeds from the Father only. Besides this triune God, there is no other object of divine worship, but homage may be paid to the Virgin Mary, and reverence to the saints and to their pictures and relics.

“Man is born with a corrupt bias which was not his at creation; the first man when created, possessed immortality, perfect wisdom, and a will regulated by reason. Through the first sin Adam and his posterity lost immortality, and his will received a bias towards evil. In his natural state man, who even before he actually sins, is a sinner before God by original or inherited sin, commits manifold actual transgressions; but he is not absolutely without power of will towards good, and is not always doing evil.

“Christ, the Son of God, became man in two natures, which eternally and inseparably united make One Person, and, according to the eternal purpose of God, has obtained for man reconciliation with God, and eternal life, inasmuch as he, by his vicarious death, has made satisfaction to God for the world's sins, and this satisfaction was perfectly commensurate with the sins of the world. Man is made partaker of

reconciliation in spiritual regeneration, which he attains to, being led and kept by the Holy Ghost. This divine help is offered to all men without distinction, and may be rejected. In order to attain to salvation man is justified, and when so justified can do no more than the commands of God. He may fall from a state of grace through mortal sin.

"Regeneration is offered by the word of God and in the sacraments, which under visible signs communicate God's invisible grace to Christians when administered *cum intentione*. There are seven mysteries or sacraments. Baptism entirely destroys original sin. In the eucharist the true body and blood of Christ are substantially present, and the elements are changed into the substance of Christ, whose body and blood are corporeally partaken of by communicants. All Christians should receive the bread and the wine. The eucharist is also an expiatory sacrifice. The new birth when lost may be restored through repentance, which is not merely (1) sincere sorrow, but also (2) confession of each individual sin to the priest, and (3) the discharge of penances imposed by the priest for the removal of the temporal punishment which may have been imposed by God and the church. Penance accompanied by the judicial absolution of the priest makes a true sacrament.

"The Church of Christ is the fellowship of all those who accept and profess all the articles of faith transmitted by the apostles and approved by general synods. Without this visible church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in matters of faith. Specially appointed persons are necessary in the service of the church, and they form a three-fold order, distinct *jure divino* from other Christians, of bishops, priests and deacons. The four patriarchs of equal dignity, have highest rank among the bishops, and the bishops united in a general council represent the church and infallibly decide, under the guidance of the Holy Ghost, all matters of faith and ecclesiastical life. All ministers of Christ must be regularly called and are appointed to their office, and are consecrated by the sacrament of orders. Bishops must be unmarried, and priests and deacons must not contract a second marriage. To all priests

in common belongs, besides the preaching of the word, the administration of the six sacraments,—baptism, confirmation, penance, eucharist, matrimony, unction of the sick. The bishops alone can administer the sacrament of orders.

“Ecclesiastical ceremonies are part of the divine service; most of them have apostolic origin; and those connected with the sacrament must not be omitted by priests under pain of mortal sin.”\*

Such is the view of the Greek Catholic Church of the Christian religion. But we shall be better able to discern the position of this great church by pointing out the respects in which it differs from the other great divisions of Christendom, I mean Roman Catholic Christendom and Protestant Christendom.

As to the former, then, the Greeks do not acknowledge the pope's supremacy, nor the supremacy of the church of Rome, but on the contrary, they regard her as fallen from her supremacy, because, as a Greek historian observes, “she has abandoned the doctrines of her fathers.” Hence the Greeks deny that the church of Rome is the true, Catholic Church, and on holy Thursday regularly excommunicate the pope and all Latin prelates as heretics and schismatics. As a consequence of these views they rebaptize all Latins admitted into their communion.

They do not differ so much as to the number of the sacraments as in the manner of administering them and their significance. The Greeks believe in the sacrament of baptism, but administer it by immersing the subject three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost; whereas the Latins sprinkle the subject once in the name of the Holy Trinity, and while the Latins baptize their children in infancy, the Greeks defer the baptism of their children until three, four, five, six, ten, and sometimes to eighteen years of age.

The Greeks regard confirmation as a sacrament, but insist, as stated in the commencement of this article, that it

\**Encyclopædia Britannica*, Art, *Greek Church*. That work draws its information from (1) the orthodox confession or catechism of Peter Mogilas; (2) the decree of the synod of Jerusalem or the conference of Dositheus and (3) the catechism of the Russian Church.

may be performed by the priest, while the Latins claim that only those who hold the episcopal office can rightfully administer confirmation.\*

The Greeks do not believe in extreme unction as taught by the Latin Church,† yet they believe in anointing and praying for the sick, and enumerate it as one of the sacraments. They do not worship the Host‡ consecrated by Latin priests with unleavened bread, neither do they show any respect amounting to religious worship or veneration for the holy eucharist even at the celebration of it by their own priests; still they claim that "in the eucharist the true body and blood of Christ are substantially present, and the elements," that is, the bread and the wine, "are changed into the substance of Christ, whose body and blood are corporeally partaken of by communicants." The Greeks further differ from the Latins by administering both the bread and the wine to the laity of the church, while the latter administer the eucharist in one kind only, the bread or wafer, to the laity. The Greeks, in fact, hold that the laity are under indispensable obligation by the law of God to receive the sacrament in both kinds, and regard the Roman Catholics as heretics who maintain the contrary.

The Greeks regard marriage as a sacrament, but unlike the Latins they regard it as a union which may be dissolved; and charge the church of Rome with being in error in asserting that the bonds of marriage can never be broken. The Greeks furthermore approve of the marriage of their priests under certain conditions, which the Latins do not allow; and they hold also, contrary to the doctrine of the Latins, that those

\*Confirmation is a sacrament \* \* \* by which the faithful who have already been made children of God by baptism, receive the Holy Ghost by the prayer, unction (or anointing with holy oil called Chrism), and the laying on of the hands of a bishop, the successor of the apostles.—*Catholic Belief*, Bruno, p. 97.

†The sacrament of extreme unction consists in the anointing, by the priest, of those in danger of death by sickness, with holy oil, accompanied with a special prayer. It is called extreme, because administered to sick persons when thought to be near the close of life.—*Catholic Belief*, Bruno, p. 98.

‡Host, the consecrated wafer, believed to be the body of Christ, which in Mass is offered as a sacrifice.

who have been admitted into holy orders may become laymen at pleasure.

The Greeks deny auricular confession\* to be a divine precept, and say it is only a positive injunction of the church, and teach that confession of the laity ought to be free and voluntary; while the Latins hold it to be of divine institution. The Greeks deny the existence of such a place as purgatory, yet pray for the dead, that God will have mercy upon them in the day of judgment. The Greeks also hold, as stated at the beginning of this paper, that the Holy Ghost proceeds only from the Father, while the Latins teach that the Holy Ghost proceeds from both the Father and the Son; a point of difference, the most hotly contested between the two great churches.

The points of difference between the Greek Catholic Church and the principal Protestant churches are:

1. Accepting tradition as communicating part of God's word; and that tradition has been maintained uncorrupted.
2. That the interpretation of the Bible belongs to the church, which is preserved from error by the Holy Spirit.
3. Paying homage to the Virgin Mary, and reverence to saints.
4. Holding that man is not absolutely without power of will towards good, and is not always doing evil.
5. Teaching that grace, that is, divine help, is offered to all men without distinction and may be rejected.
6. That the sacraments under visible signs communicate God's invisible grace to Christians when administered with that intention.
7. That the ministry form a three-fold order, a distinct *jure divino* from other Christians, consisting of bishops, priests, and deacons; and these united in a general council represent the church and infallibly decide all matters of faith and ecclesiastical life.
8. Insisting that bishops must be unmarried, and claiming that bishops alone can administer holy orders.
9. Claiming that in the eucharist the true body and blood of Christ are substantially present and the elements are

\*Private and special confession of sins in the ear of the priest, made with a view of obtaining his absolution, connected with the sacrament of penance and made an imperative duty in the church of Rome.



changed into the substance of Christ whose body and blood are corporally partaken of by communicants, and that the eucharist is also an expiatory sacrifice.

10. The confession of sins to the priest, though only regarded as a positive injunction of the church; the discharge of penances imposed by the priest for the removal of the temporal punishment due to sins.

11. Claiming that without the visible church there is no salvation; and that this church being under the abiding influence of the Holy Spirit cannot err in matters of faith.

It must be remembered that in these points of contrast enumerated, the differences do not exist in the same degree between each sect of Protestants and the Greek Church. Some of the Protestant sects approach more nearly to the Greek Church in some of the contrasted points named above than others; but points of contrast have been selected which most sharply stand antagonistic to the doctrines of Protestantism in general.

It now only remains to say that not only does the Greek Church refuse to concede to its great western rival the claim of being the original church, but sets up counter-claims of primacy for itself. The fact is well known to all acquainted with ecclesiastical history even if we had no recent utterance to give in evidence; but the delegation of the Greek Church to the Parliament of Religions, held during the great Columbian Exposition at Chicago, in 1893, asserted that primacy for the Greek Church in all its fullness. Said Rev. P. Phiambolis, in his speech on Greek Church characteristics: "Regarding the orthodox church, we are true to the examples of the apostles: we follow the same road in religious questions. \* \* \* The orthodox apostolic Catholic Church contains many different nations, and every one of them uses its own language in the mass and litany, and governs its church independently, but all these nations have the same faith. The patriarchs, metropolities, archbishops, and bishops are all equal. There is no difference in their rank; freedom, fraternity, and ceremony range between them. This is, in short, the church which I represent. The church which does not request the authority over other churches, or mix itself in pol-

itics—the church of the apostles, who had the spirit of truth. And can we say that the truth, far from any error, is not found in such a church?”\*

In addition to this, the most Rev. Dionysios Latas, archbishop of Zante, one of the most conspicuous as well as one of the strongest personalities in attendance at the Parliament, and who spoke as the representative of the Greek Church, said in opening his great speech on the foundation of the orthodox Greek Church:

“Ancient Greece prepared the way for Christianity, and rendered smooth the path for the diffusion and propagation of it in the world. Greece undertook to develop Christianity and formed and systematized a Christian church; that is, the church of the east, the original Christian church, which for this reason historically and justly may be called the mother of the Christian churches. \* \* \* It suffices me to say that no one of you, I believe, in the presence of these historical documents, will deny that the original Christian, the first Christian church, was the church of the east, and that is the Greek Church. Surely the first Christian churches in Asia Minor, Egypt, and Assyria were instituted by the apostles of Christ, and for the most part in Greek communities. All those are the foundation stones on which the present Greek Church is based. \* \* \* The Greek Christian, therefore, may be called historically and justly the treasurer of the first Christian doctrine, fundamental, evangelical truths. It may be called the ark which bears the spiritual manna, and feeds all those who look to it in order to obtain from it the richness of the ideas and the unmistakable reasoning of every Christian doctrine, of every evangelical truth, of every ecclesiastical sentiment.”†

\*Neely's Hist. Parliament of Religions, p. 644.

†Neely's Hist. Parliament of Religions, pp. 139, 140.

# STATEHOOD AND HOW IT WAS ACHIEVED.

BY HON. WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

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## II.

The federal Constitution contemplates a nation formed from states—a union of states. It does not design that inchoate and rudimentary governments such as are presented under the territorial system should be permanent appendages to the republic. The right of the federal government to acquire territory and admit new states into the union being conceded, it follows as a necessary corollary that the authority exists to establish reasonable provisions for the protection of the peace and property, and the preservation of the liberties of the people within such territory, pending their investiture with the immunities of statehood. But the further concession must be made that the Constitution was formed by and for states, and must rest upon states; and that its sphere of activity is federal and national, not local. Accordingly, it has been the policy of congress in theory, though not always in practice, whenever any domain was acquired, to subdivide it with a view of conferring statehood at the earliest practical date upon such subdivisions. As stated, a territorial condition is scarcely within the law, and clearly not within the spirit of the Constitution. And early in the history of our national life, in order to make tolerable this un-American and extra-constitutional government, a liberal system was devised and applied to territories. While the power lies with congress to admit new states, it should not be exercised arbitrarily. It has no right to exact of one applicant for admission a higher standard than is required of other territories

seeking admission. It must be confessed, however, that congress has not always dealt fairly with territories asking for statehood. Prior to the war the slavery question assumed such proportions that the merits and demerits of the various states admitted were not always considered; but politics controlled and demanded that when a free state was created a slave state should be formed. And territories have been denied statehood for years, though possessing every qualification, because if admitted they would not have strengthened the political party in control of the government.

Statehood for Utah was not a prize that came unsought. It was achieved only after watching and waiting for nearly half a century. Utah not only waited, but persistently labored. She patiently but constantly presented her claims and never ceased knocking at the national door. Congress often opened the door and permitted less worthy territories to enter. Though often repulsed and treated with disdain there was no abatement of the patriotism of Utah's people. They felt that this great government was a divine patrimony, and that they were joint heirs of and entitled to share in its benefactions. Though deprived for a season of their share of the estate, they felt that ultimately, that great tribunal—the American conscience—would reverse its decision and decree their right to a participation in the inheritance.

The story of how statehood was achieved would be not only the political but also the industrial and social history of Utah. It would recite the heroic courage of the Pioneers who transformed a wilderness into a prosperous commonwealth; it would tell of the development and application of a marvelous system of irrigation; of the construction of highways, the building of railroads and telegraph lines, the enrichment of the union by pouring untold treasures of gold, silver, and lead into the channels of trade and commerce; of the magic growth making Utah the most important of the inter-mountain states,—giving her a population of nearly a quarter of a million, and property of the value of more than a hundred million dollars. It would not fail to mention the unique social and religious position of Utah, the hostile legislation of the nation, the sorrows and animosities which ex-

isted, and how, finally, peace and good will came to all within her borders; and also that with confidence in each other and faith in the future glory of her people, all united in asking that the crown of statehood for which Utah had so long striven, be placed by the mighty nation upon her fair young brow. But lack of space forbids the consideration of these questions, and I must content myself with brief allusions to the various requests made for admission into the union.

In February, 1848, by the treaty of Guadalupe Hidalgo, "Upper California" became a part of the national domain. The previous year had witnessed the perilous journey of the Pioneers and the commencement of their labors looking to a reclamation of the desert and the founding of a new state. They had fled from states wherein mobocracy had triumphed, constitutions and laws had been violated, and their rights outraged. But the failure of states to protect them had not destroyed their love for American institutions or desire for constitutional government.

The difficulties encountered in settling Utah, the struggle for subsistence, and the constant efforts required to gather the expatriated ones who were temporarily sojourning a thousand miles to the east, prevented the immediate consideration of governmental and political questions. It was nearly six months after the ratification of the treaty with Mexico before its terms were fully known in Utah. The action of congress with respect to the ceded territory was anxiously awaited and some form of civil government was daily expected. In the meantime the people of Utah were devoid of any civil government. After patiently waiting until the year 1849, and no steps having been taken by the federal government to organize the ceded territory or establish any form of government therein, a call was made by the leading citizens of Utah addressed to "the inhabitants of that portion of Upper California lying east of the Sierra Nevada Mountains." At that time Utah was an empire in extent. Its length east and west was 650 miles, and its breadth north and south was 350 miles. The Pacific Ocean was its southwest boundary, and the Sierra Nevada Mountains its western limit.

Pursuant to the call a convention was held in March,

1849, at Salt Lake City, and a constitution prepared which was adopted by vote of the people. A Provisional Government was organized under the name of the "State of Deseret," and the machinery provided by the new Constitution put into operation. It was not designed to establish an *imperium in imperio*; but because of the failure of congress to act, the establishment of a civil government was felt to be a necessity until the United States should provide one. It is worthy of note in passing that the constitution framed contained the usual tripartite division of powers and was liberal and republican in the broadest sense.

In April of the same year a memorial was prepared, and signed by Brigham Young and more than two thousand others, in which congress was requested "to grant a territorial government of the most liberal construction authorized by our excellent federal Constitution, with the least possible delay." Dr. Bernhisel presented this to congress, but no action was taken upon it.

The Legislative Assembly of the State of Deseret convened in July, 1849, and adopted a memorial to congress setting out *in extenso* the causes leading to the formation of a provisional government. Among other things it was stated that the people of the "State of Deseret" established a provisional government to obtain security to person and in order to preserve the rights of the United States. It was further declared that under such government "the civil policy of the United States was duly maintained." The memorial then states that the inhabitants of Utah are sufficiently numerous and able to support a state government, and asks that the constitution which had been adopted be ratified by congress and "the State of Deseret admitted into the Union on an equal footing with other states, or to such other form of civil government as your wisdom and magnanimity may award to the people of Deseret." It is evident that the people of Utah had no design to create an independent government or become the subjects of any other nation than the United States. Many of them were the sons of revolutionary sires, and carried with them a love of liberty and of American institutions. They had aided in conquering the territory; and even before its cession by Mexico,

the flag of the United States had been raised by them. They had been driven from the union; they now desired to return to the union, and lay at the feet of the nation as an offering of their patriotism, a new and sovereign state.

The organization of a state government in advance of congressional action, while unprecedented at that time, was not revolutionary, nor did it evince any unpatriotic motive.

A short time after, the people of California organized a state government, and without waiting for congressional legislation sought admission into the union. Later Colorado pursued the same course.

Lieut. Gunnison said of the provisional government: "We found them in 1849 organized into a state with all the order of legislative, judicial and executive officers regularly filled, under a constitution eminently republican in sentiment and tolerant in religion, and though the authority of congress has not yet sanctioned this form of government presented and petitioned for, they proceed quietly with all the routine of an organized, self-governing people under the title of a territory;—being satisfied to abide their time in accession of strength by numbers when they may be deemed fit to take a sovereign position."

The efforts of Col. Almon W. Babbitt to secure favorable action by congress in behalf of the "State of Deseret," were not rewarded with success. The memorial and constitution were presented, but he was denied admission to the House of Representatives. On the 7th of September, 1850, the United States senate passed a bill providing for the organization of Utah as a territory, and two days later it passed the house and became a law.

The act of organizing the territory is known as the "Organic Act," and is substantially the same as those under which most of the territories have been formed and governed. By it the area of Utah was greatly reduced. The people of Utah, however, had been anxious to secure statehood and the refusal of congress to grant their memorial, was a great disappointment. Nevertheless they accepted the legislation cheerfully; and when General Wells informed President Young of the action of congress, and the appointment of the latter as

Governor of the new territory he was escorted to the city "amid the firing of cannons and other demonstrations of rejoicing." The general assembly of the "State of Deseret" met in March, 1851, and resolved: "That we cheerfully accept the legislation of Congress in the act to establish a territorial government for Utah, and that we welcome the constitution of the United States, the legacy of our fathers, over this territory."

The 5th day of April, 1851, was fixed "for the adjustment and final dissolving of the general assembly of the "State of Deseret."

In 1849 President Zachary Taylor, thinking to obviate some of the threatened dangers growing out of the question of slavery in its relation to the territory recently acquired from Mexico, sought the amalgamation of Utah and California and their admission as one state, with the privilege of a separation in 1891. To this plan agreement was made by the people of Utah but it was rejected by California.

Utah continued to prosper and her population to increase. In 1854 her population was estimated by Willard Richards to be from 40,000 to 50,000.

In January, 1854, the territorial legislature memorialized congress to pass an act authorizing a constitutional convention preparatory to statehood. The memorial received no consideration at the hands of congress; but in March, 1856, a convention met at Salt Lake City and a state constitution was framed. Dr. Bernhisel, who was then territorial delegate, presented it, together with a memorial adopted by the convention, to congress.

Notwithstanding Utah had intelligent, progressive people numbering at that time from sixty to seventy thousand, and had made rapid strides in industrial and financial development, and was well able to sustain the burdens of state government, the memorial was treated with coldness amounting to contempt. The treatment accorded their petitions was felt very keenly by the people of Utah.

Their devotion to the union was unmistakably evidenced when, in 1862, they again sought admission to the sisterhood of states. While states were seceding and the fate of the re-



public was uncertain, Utah's voice was raised in behalf of the Constitution and the integrity of the union. On the 20th of January of that year a constitutional convention, which had met at Salt Lake City, concluded its labors after adopting a state constitution (which was a model in its provisions) and a memorial to congress, praying for the admission of Utah.

At a general election subsequently held, the constitution was unanimously adopted by the people; and officers of the proposed state were elected. Hons. George Q. Cannon and W. H. Hooper were selected as senators and Dr. Bernhisel as representative to congress. It was thought that the loyalty of the people in the dark hour of the nation's peril would disarm her enemies. In wealth, population and resources she possessed all the requirements for statehood, but notwithstanding all this and the able and unflagging labors of the senators-elect and her representative, congress not only denied statehood, but launched the first anti-Mormon legislation which had emanated from the national government.

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### THE SHOWER BATH.

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Quoth Dermot (a lodger at Mrs. O'Flynn's):  
"How queerly my shower bath feels!  
It shocks like a posse of needles and pins,  
Or a shoal of electrical eels."

Quoth Murphy: "Then mend it, and I'll tell you how:  
It's all your own fault, my good fellow;  
I used to be bothered as you are, but now  
I'm wiser—I take my umbrella."

# BIBLE STUDIES.

BY NEPHI L. MORRIS.

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## II.

"The integrity of the records of the Christian faith is substantiated by evidence, in a ten-fold proportion, more various, more copious and conclusive than that which can be adduced in support of any other ancient writings. —*Isaac Taylor.*

If the old Christian churches of Jerusalem, Rome and Ephesus had been securely locked, and the keys concealed, so that from 200 A. D. until now nobody could have entered and disturbed the things inside, and the doors could now be opened, what profoundly interesting discoveries would be made. At once the most sacred and absorbing thing to engage our attention would be the voices hushed through the silence of centuries within the old darkened and decayed record chests. Upon opening them we should find old rolls of red and yellow parchments with writing on them. No one church would have in it any great supply of the writings, because all books were written by hand in those days, and hence not so numerous as in these days of printing. And during those awful persecutions, waged by Roman emperors, the sacred books in great numbers were burned, the persecutors hoping by that means to stamp out the "strange superstition" called Christianity. But if we were to collect from all the churches and private libraries of the Christians, what their record chests held, and were to bring them together after assorting them, we would find:

1. Some manuscripts of the Old Testament, written in Hebrew, the original language of the scriptures.

2. Since the Greek tongue had taken the place of the Hebrew at least 600 years before this time, we would find many of the Old Testament books translated into Greek for general use in the churches.

3. A number of rolls of Apocryphal books, not accepted as being inspired, but written by good men and of value for the explanation of the scriptures. Some of these would belong to the Christian age, while others would date all the way from the captivity to the verge of the Christian era.

4. Some copies, and possibly the original copies, of the Gospels, of the Acts, the Epistles of the Apostles Paul, Peter, and James; and the book of Revelations.

While looking upon this pile of time-worn papers, written nearly eighteen hundred years ago, we would have before us all the sources from which we get our Bible, and we must not forget that they would be all manuscripts, that is, all written in script by hand; and whenever copies were needed, they had to be written that way. You will observe, too, that in the tedious process of copying, many mistakes, doubtless, would find their way into the copy. Sometimes the copyist would mistake one word for another; sometimes after writing the last word of a line, on looking up again from his copy his eye might catch the same word at the end of the next line and he would go on from that, omitting the whole line between. In this way and others errors would be continually made. These errors would be repeated by the man that copied from the first copy, and he would add errors of his own. So that as copies increased, mistakes would be likely to increase also, and therefore, as a general rule, the earlier a manuscript the more likely it is to be correct.

Some of the early fathers, knowing how likely their writings and the scriptures were to being marred in the above manner, took precaution against it, by methods similar to the following interesting one: Iraneus, bishop of Lyons, in the second century, in one of his books wrote thus: "Whosoever thou art who shall transcribe this book, I charge thee with an oath by our Lord Jesus Christ, that thou carefully compare what thou hast transcribed, and correct it according to this copy whence thou hast transcribed it, and thou transcribe this

oath in similar manner, and place it in the copy." But even such cautions as these were either not early enough given or sufficiently strong to preserve in all cases the accuracy of the texts.

#### GENUINENESS DEFINED.

If the original manuscript of each book of the Bible were still extant, and if the fact of its being such could be proved, every copy that agreed with that manuscript would be perfectly genuine. There are, however, none of these original manuscripts known today, but there are circumstances and conditions under which copies have been made and preserved which prove their substantial genuineness, with almost as much certainty as if the originals were really here. A book is said to be *genuine* if it still remains as it was written by its author. If, in text, it is not now as originally written, it is considered to be corrupt, and if the book was not written by the alleged author it is said to be *spurious*.

The great importance of the question of genuineness will be seen in this: Suppose the books of the Old Testament were not written by the authors to whom they are ascribed, and were not written in the age in which it is claimed they were, but on the contrary were written by authors who lived at a much later period—that is, suppose they prove to be *spurious* books; then, of course, the history in them would by no means be deserving the great credit that is given to genuine records. The prophecies said to be contained in them would be open to the suspicion of having been invented after the events had transpired; and lastly, so far as the Old Testament is concerned, Jesus Christ and his Apostles would have approved and recommended the works of imposters; and by such recommendation they would demonstrate that they themselves were either victims of the fraud or parties to it. Hence, to repeat, it is evident how great importance the question of genuineness is; and it is almost equally important to know about the time such books were written. The age in which a book is written and by whom it is written, is a question of fact that can only be answered by proofs from history. Trustworthy witnesses, who possessed both the means of knowing, and who were also willing to communicate the truth, are the

ones whose testimony is acceptable. Facts derived from such a source are called

EXTERNAL PROOFS.

Of course each of the Hebrew authors had his contemporaries to whom he gave his book. They received it from his hands, and, transcribing it, gave it, or a copy of it, to others. It is certain that these second and third parties knew by whom and when the books were written; and this knowledge they imparted to their immediate descendants, and these again to their posterity, and so on from one generation to another through all succeeding ages; and thus by tradition a source of strong evidence for the genuineness of the sacred books is afforded. And as there were fewer books in earlier times than now, the tradition in relation to their origin would be more easily preserved. Nor was there any motive to induce the Hebrews to corrupt this simple tradition about the authorship of their books, and the times in which they were written. If the Hebrew nation had been disposed to change anything about their records it would doubtless have been in the history contained in the books; for they are full of reproofs and censures to their nation. Certainly they would not corrupt the tradition concerning the authorship of their books, and leave unchanged the history so damaging to their national pride.

The Hebrews testify to the genuineness of their sacred books, though in doing so they become witnesses against themselves; a circumstance which renders their testimony for their books unexceptionable. If these books are by some considered forgeries, we ask what motive could such a forger have to impel him to such a bold enterprise? It could not have been national pride, for there is scarce a book which does not blaze with denunciation for national sins, or that does not weep for their waywardness. Love of fame could not have been his motive, for that passion would have taught him to flatter and extol the national character. Love of wealth could not have been the motive, for no wealth was to be obtained by painting a bad picture of the past or prophesying a more deplorable future. It is a fact that the names of some Bible authors are unknown. Had these documents

come from forgers, so important a thing as the pretended author's name would certainly have been supplied, and would most probably have been worked into the writings themselves.

It is conceded that the Old Testament existed in its present form at the beginning of the Christian era. Jesus himself referred to it in its three-fold division of the law, the prophets and the Psalms. Philo, a native of Egypt who lived in the first century of the Christian era, quotes the books of the Jewish Bible and tells us that his people, especially the Jews of Palestine, regarded them alone as having canonical authority. He expressly says that some of them were of divine origin. Going back still farther we find a witness whose testimony is superior to any thus far considered—Josephus, who was himself a Jewish priest and a contemporary with the Apostles, though much younger than they, having been born in the year 37 A. D. In his treatise against Apion, he says: "We have not thousands of books discordant and contradicting each other; but we have only twenty-two, which comprehend the history of all former ages and are justly regarded as divine."\* This establishes beyond refutation the fact that the Old Testament existed at the beginning of the Christian era substantially the same book as it is today.

About fifty years B. C., the Targums were written by Onkelos and others; and being but highly colored paraphrases of the scriptures, accompanied with comments and fanciful allegories as well as legendary matter—resembling very much the Talmud—they became witnesses of the books from whence they were chiefly derived, that is, the books of the Old Testament.

Jesus the son of Sirach, and author of the book of Ecclesiasticus (Apocrypha), mentions the names of Isaiah, Jeremiah and Ezekiel, and makes reference to their prophecies; he speaks also of the twelve minor prophets and others.

\*The thirty-nine books of our present Old Testament were so grouped by the Hebrews as to make but twenty-two, which accorded with the twenty-two letters of the Hebrew alphabet. What are generally known as the minor prophets, twelve in number, are united into one book. The book of Ruth was coupled with Judges; Ezra with Nehemiah; Lamentations with Jeremiah, while the two books of Samuel, Kings and Chronicles, were counted but one each.

This book of Ecclesiasticus is supposed to have been written about 232 B. C., and was translated from the Syro-Chaldaic into the Greek by its author's grandson, for the Alexandrian Jews.

Going back fifty years more, to the year 282 B. C., we have the Greek version of the Old Testament, usually called the Septuagint,\* which was translated by the Jews of Alexandria. It consists of the same identical books that are in our Old Testament of today, and proves that we still have those identical books which the most ancient Jews attested to be genuine. This is an attestation which no ancient profane books possess. And since there are no authentic books extant of greater antiquity than those of the Old Testament, it is impossible to ascend higher in search of testimony. Each of these versions or books point to the fact that they are only copies or translations of works which must have antedated them, and some of them cite the more ancient books by name; whence it is evident that those ancient authors long since received testimony from their ancestors, that those most ancient books were the genuine works of the authors whose names they bear.

\*One very old tradition regarding the Septuagint is that King Ptolemy Lagi requested from the Jews at Jerusalem, a Greek version of their scriptures for his great Alexandrian library; that the Jews sent seventy elders skilled in the scriptures and languages; that the king separated them in different cells for their work, and that after the lapse of seventy days, when they all appeared together before him with their versions, "God was glorified, for they all agreed exactly word for word." The truth probably is, that the version was made by Alexandrian Jews, whether for King Ptolemy or not we cannot tell.

## ANCIENT TALES.

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### MACGREGOR AND LAMONT.

I know not if ever you have heard the following traditional story of a chieftain of the Macgregors residing at the time on his freehold in Glenorchy. His son had gone in the shooting season with a party of young associates to the moors in the braes of the country. They met with a young gentleman of the name of Lamont from Cowal, who, attended by a servant, was going to Fort William. They all went to the kind of inn that was in the place, and took refreshments together; in the course of which, at the close of the day, a trifling dispute arose betwixt Lamont and young Macgregor. Dirks were drawn, and before friends could interfere, Macgregor fell mortally wounded. In the confusion, Lamont escaped, and, though pursued, under the cover of night got securely to the house of the elder Macgregor, which happened to be the first habitation which met his eye at the dawn of morning. The chieftain had got up and was standing at the door. 'Save my life!' said the stranger, 'for men are in pursuit of me to take it away.' 'Whoever you are,' says Macgregor, 'here you are safe.'

Lamont was but just brought to an inner apartment, and introduced to the family, when a loud inquiry was made at the door, if a stranger had entered the house. 'He has,' says Macgregor, 'and what is your business with him?' 'In a scuffle,' cried the pursuers, 'he has killed your son; deliver him up that we may instantly revenge the deed.' Macgregor's wife and his two daughters filled the house with their cries and lamentations.—'Be quiet,' says the chief, with his eyes streaming with tears, 'and let no man presume to touch the



youth—for he has Macgregor's word and honor for his safety; and *as God lives* he shall be safe and secure whilst in my house!

In a little, after Lamont had experienced the most kind and hospitable treatment, the chieftain accompanied him, with twelve men under arms, to Inverary, and, having landed him in safety on the other side of Lochfine, took him by the hand and thus addressed him:—‘Lamont, now you are safe;—no longer can I, or will I protect you;—keep out of the way of my clan—May God forgive and bless you!’

This happened some time before the severe act of proscription against the Clan Gregor in 1633, when, to the discredit of justice, a weak government sacrificed a whole people for the atrocities of a few. Macgregor lost his property, and was hunted for his life in consequence of this iniquitous act. He took shelter in the house of this very Lamont,—noted for his urbanity, and his deep contrition for the misfortune of his younger years; and who by every act of kindness to his venerable guest, and some branches of his family, revered the providence which had thus put it in his power to repay to the family of his benefactor, in some measure, the loss he had occasioned them in the death of a son.

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### INDIAN WIT AND GRATITUDE.

Not many years after the country of Litchfield began to be settled by the English, a stranger Indian came one day into an inn, in the town of Litchfield, in the dusk of the evening, and requested the hostess to furnish him with some drink and a supper. At the same time, he observed that he could pay for neither, as he had no success in hunting; but promised payment as soon as he should meet with better fortune. The hostess refused him both the drink and the supper; called him a lazy, drunken, good-for-nothing fellow; and told him that she did not work so hard herself, to throw away her earnings upon such creatures as he was. A man who sat by, and observed that the Indian, then turning about to leave so inhospitable a place, showed by his countenance that he was suffering very severely from want and weariness, directed the

hostess to supply him what he wished, and engaged to pay the bill himself. She did so. When the Indian had finished his supper, he turned to his benefactor, thanked him, and assured him that he should remember his kindness, and, whenever he was able, would faithfully recompense it. For the present, he observed, he could only reward him with a story, which, if the hostess would give him leave, he wished to tell. The hostess, whose complacency had been recalled by the prospect of payment, consented. The Indian, addressing himself to his benefactor, said, "I suppose you read the Bible." The man assented. "Well," said the Indian, "the Bible say, God made the world, and then he took him, and looked on him, and say, 'It's all very good.' Then he made light, and took him, and looked on him, and say, 'It's all very good.' Then he made dry land and water, and sun and moon, and grass and trees, and took him, and looked on him, and say, 'It's all very good.' Then he made beasts, and birds, and fishes, and took him, and looked on him, and say, 'It's all very good.' Then he made man, and took him and looked on him, and say, 'It's all very good.' Then he made woman, and took him, and looked on him, and he dare not say one such word." The Indian, having told his story, withdrew.

\* \* \* \* \*

Some years after, the man who had befriended him had occasion to go some distance into the wilderness between Litchfield (then a frontier settlement) and Albany, where he was taken prisoner by an Indian scout, and carried to Canada. When he arrived at the principal settlement of the tribe, on the southern border of the St. Lawrence, it was proposed by some of the captors that he should be put to death. During the consultation an old Indian woman demanded that he should be given up to her, that she might adopt him in the place of a son, whom she had lost in the war. He was accordingly given to her and lived through the succeeding winter in her family, experiencing the customary effects of savage hospitality. The following summer, as he was at work in the forest alone, an unknown Indian came up to him, and asked him to meet him at a place which he pointed out, upon a given day. The prisoner agreed to the proposal, but not without

some apprehensions that mischief was intended him. During the interval these apprehensions increased to such a degree as to dissuade him effectually from fulfilling his engagement. Soon after, the same Indian found him at work again, and very gravely reproved him for not performing his promise. The man apologized awkwardly enough, but in the best manner in his power. The Indian told him that he should be satisfied if he would meet him at the same place on a future day, which he named. The man promised to meet him and fulfilled his promise. When he arrived at the spot, he found the Indian provided with two muskets, ammunition for them, and two knapsacks. The Indian ordered him to take one of each, and follow him. The direction of their march was to the south. The man followed without the least knowledge of what he was to do, or whither he was going; but concluded, that if the Indian intended him harm, he would have despatched him at the beginning; and that, at the worst, he was as safe where he was as he could be in any other place. Within a short time, therefore, his fears subsided, although the Indian observed a profound and mysterious silence concerning the object of the expedition. In the daytime they shot such game as came in their way, and at night kindled a fire, by which they slept. After a tedious journey of many days, they came one morning to the top of an eminence, presenting a prospect of a cultivated country, in which was a number of houses. The Indian asked his companion whether he knew the ground. He replied eagerly, that it was Litchfield. His guide then, after reminding him that he had so many years before relieved the wants of a famishing Indian, at an inn in that town, subjoined, 'I am that Indian! now I pay you! go home.' Having said this, he bade him adieu, and the man joyfully returned to his own house.

## WONDERS OF GREATER NEW YORK.

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Greater New York includes quite a score of cities, towns and villages, ranging in population from a few hundreds to 2,000,000 each. Its population will be 3,300,000 or more, giving an area of 360 square miles. It will be second in size only to greater London among the world's cities. This brings Paris into the third place. And it must be remembered that London was a city nearly two thousand years before the first white man set foot on Manhattan Island. New York would furnish space for 132 such cities, and yet there are in it as many people as were in all the thirteen colonies when they declared their independence. Mr. Waldron begins to astonish us by the statement that the population of Greater New York, lined up shoulder to shoulder, would extend from New York to St. Louis, a thousand miles across the country, and if they were marched by, two abreast, day and night, it would take three weeks before the last pair had passed the observer. The railroad lines within the borders of the city would reach from New York to Omaha, and the elevated lines alone would make a double-track connection with New Haven, Conn. The street lines have a capital of \$95,000,000, and their 5,000 cars make a yearly aggregate run of 85,000,000 miles, which would about bridge the distance from the earth to the sun. They carry 480,000 passengers a year and an average of 1,300,000 a day. The steam roads entering the national center send out 1,000 passenger trains every twenty-four hours, and about 500,000 passengers on the average enter or leave the city on these roads every day. The clearing-house shows checks and drafts to the amount of \$69,000,000 a day, about half larger than the combined bank clearings of all the other cities in the nation. Mr. Waldron says:

"In 1626 the Dutch purchased Manhattan Island for \$24. The surrounding country was not then considered worth buying. Today the value of the land and buildings of the enlarged city is not less than \$4,500,000,000. This is an average of \$125,000 an acre and 50 cents a square foot for the entire 360 square miles. But there are sections down on lower Broadway and on Wall Street that could not be bought for less than a thousand times that price. A workingman would need to spend the wages of twenty years for a plot large enough to give him a decent burial. The property value of this one city would buy one-third of all the farms in the United States."—Geo. B. Waldron, in *McClure's Magazine*.

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### THE TWO FOUNTAINS.

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I saw from yonder silent cave,  
Two fountains running side by side;  
The one was Memory's limpid wave,  
The other cold Oblivion's tide.  
"O, love!" said I, in thoughtless dream,  
As o'er my lips the Lethe pass'd,  
"Here in this dark and chilly stream,  
Be all my pains forgot at last."

But who could bear that gloomy blank,  
When joy was lost as well as pain?  
Quickly of Memory's fount I drank,  
And brought the past all back again;  
And said, "O, love! whate'er my lot,  
Still let this soul to thee be true—  
Rather than have one bliss forgot,  
Be all my pains remembered too!"

THOMAS MOORE.

GLEANINGS.

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**JAPAN:** The Empire of Japan is composed of four large and 3,000 small islands, forming an arc of a large circle extending from the northeast within a few miles of Kamchatka, southwest about 2,000 miles, and with Formosa, nearly 3,000 miles from the Arctic climate, to one of perpetual spring and everlasting summer.

**CO-OPERATION IN FRANCE:** Co-operation in France has spread more in agriculture than in manufacturing and trade. Some 600,000 farmers are members of supply associations, through which they buy their fertilizers and implements from first hands, and they sell their produce in the same way.

**THE SILENT EXAMPLE OF PARENTS.**—The silent example of honorable parents is immeasurably greater than that of any school, while their opportunities for individual instruction, aided by their natural affection and desire for the child's welfare, are incomparably more numerous and favorable. The parent is, or ought to be, in close personal relations with the child, such as no teacher can possibly maintain; his authority and stimulus are constant, while those of the teacher are limited, and the final appeal will always be made to him.

**THE MORAL PRINCIPLE IN MAN.**—The division of life into physical, mental, and moral is convenient for many purposes, but we sometimes strain it too far. We forget that it is a purely artificial distinction—that naturally they all merge into one another, in the existence of each individual and of every community. There is indeed one way in which this separation may be actually injurious, and that is by inducing the habit of detaching the moral nature of a man from all the rest, and regarding it as something to be developed by itself, without relation to his physical or intellectual life. If there is any truth that especially needs emphasizing it is that the moral in man is not one part of him, as a leg or an arm is one part of his body, but that it is a principle permeating every portion of his being and every moment of his life. In no way has human progress manifested itself more clearly than in its gradual recognition of this truth.

## EDITOR'S TABLE.

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### THE ENLARGEMENT OF THE ERA.

This number of the ERA is sixteen pages larger than the first issue. It is the desire of the ERA's management and its editors that this enlargement shall be permanent. It is necessary in order that the magazine may have space sufficient for the accomplishment of its work. With the enlargement made permanent we shall have space for a greater variety of matter and can still continue to treat the great themes connected with the work of which the ERA is the organ. Shall the enlargement of the ERA be permanent? That question altogether depends upon the owners of this magazine? Who are they? Its patrons. The members of the Young Men's Mutual Improvement Associations. If earnest work is undertaken by the officers and members of our associations, during the next month, and the present subscription list of the ERA sufficiently increased, it can be done. It is not by any means an impossible task. It can be done by a little extra effort on the part of its owners. Will you do it? We believe you will. Think what this will mean to our present subscribers. It means the addition of 176 pages to the volume they have subscribed for. It will make the ERA a handsome volume of 944 pages instead of 768 pages; and with the new Manual added, which goes with the ERA, as a supplement, it would make a volume of 1039 pages. But the chief advantage from the enlargement would be increased variety of matter.

We ask the owners of the magazine to think over the advantages of this proposition; and then let each one make an effort to secure another subscriber, and we are satisfied that

the result of this effort will be the permanent enlargement of the ERA.

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### MISSIONARY RATE FOR THE ERA.

The management have decided to make a missionary rate for the ERA of one dollar per annum.

Today there are between twelve and fourteen hundred elders in various missionary fields, the greater number of whom are members of mutual improvement associations. We desire to keep them in touch with the trend of improvement work at home, and also render them assistance in expounding the gospel to the people among whom they labor. Both of these objects can be accomplished by placing the ERA at a price within the reach of the elders on missions and their friends; and as in every number there will be expositions of one or more doctrines of our faith, they cannot well afford to do without it.

From the commencement it has been announced that the ERA would be an advocate and defender of the faith, and we desire that it should enter upon this part of its mission at once, and be given as wide a circulation as possible. We therefore say to our brethren abroad, and those laboring in the various states of the American union, that if they will send us their address and one dollar, the ERA will be sent to them for one year. We say the same to the friends of our missionaries who may desire to aid them in spreading abroad a knowledge of God's great latter-day work. Send us the address of your missionary friends, with one dollar, and we will send them the ERA for a year. Or if you have friends abroad, to whom you desire to send the ERA, we will send it on the same terms as to the missionaries. Here is an opportunity for hundreds of saints to aid in the work of spreading abroad a knowledge of the gospel. Will they avail themselves of it? The ERA upon these terms is very far below the cost of its production, but in the interest of the members of improvement associations absent on missions, and out of a desire to extend the usefulness of the im-



provement magazine we make this offer. Who will join us in the work?

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### NON-PARTISAN GOVERNMENT OF CITIES.

The political question which promises to be one of first importance in the United States is the non-partisan government of cities. It cannot be considered a new question, for it has been before the people of our country for a number of years; but the effort of the citizen's union movement at the late election in Greater New York to secure non-partisan government for the new world's metropolis has given greater prominence to the question than it ever before possessed. It counts for nothing that the candidate of the citizen's union, Mr Seth Low, President of Columbia College, was defeated in the recent election. The doctrine that a municipality's affairs should be administered for the best welfare of its inhabitants and not in the interest of professional politicians survives Mr. Low's defeat, and will be heard from again and again, even in New York, we believe, as well as elsewhere, and at the last it will be triumphant; because it is one of those common sense propositions which will appeal to the understanding and plain business instincts of the American people. The defeat of Mr. Low means simply that machine politics in Greater New York are at present too strong to be broken down by the non-partisan forces, that is all.

This question in various parts of our own state was before our people in the late elections, and the principle of non-partisan government in cities was in some places wholly and in others partially triumphant. It was so far successful in Salt Lake City that the non-partisan candidate for mayor, Hon. John Clark, was elected, and also the city auditor and four members of the city council. This certainly was a triumph for the principle of non-partisan government for cities that is very gratifying. Especially when it is remembered that the movement did not take definite shape until some two months before the election.

The chief objection urged against non-partisan government is that where the officers are elected without a party

there is no organized body of citizens to which they are responsible, no effectual way of calling them to account; whereas in the partisan system, the party through whose influence officers are elected stand in a manner responsible for their conduct and may more or less control their administration. And indeed it is but fair to say that there is some force in this objection as relates to non-partisan efforts in the past. For as a rule they have been but sporadic protests against party government abuses; and not sustained efforts to maintain as a settled policy non-partisan government in municipal affairs. That objection, however, is fully met if non-partisan government in cities be regarded and adhered to as a settled policy of the people; for it only needs to be set upon that basis in order to make the officers elected in pursuance of such a policy responsible to the whole community. This is the proposition that the non-partisan movement should make to the people. It just as well might not have come at all if it has not come to stay as a settled policy.

The justification of non-partisan government of cities lies in the fact that the affairs of municipal government nowhere touch the issues upon which the American people are divided into political parties. City governments are chiefly concerned in giving adequate police protection to the people; in sustaining an efficient fire department; supplying water; preserving sanitary conditions; cleaning streets and keeping sidewalks in repair; furnishing lights for the public convenience; opening and preserving public parks; and controlling and, so far as may be, suppressing the vices and vicious elements common to large aggregations of population. These things are the chief concern of city governments, and none of them affect the great questions of state or national politics, either directly or indirectly. The question of free coinage of silver is not involved; nor protection or free trade; nor the question of strict or loose construction of constitutional grants of power. Indeed, municipal governments as we now know them, so numerous and so powerful, were unknown and present difficulties never contemplated by the founders of our government. But these problems are thrust upon the men

of this generation, and they must meet and settle them; and it is just possible that their solution will be found along lines quite distinct from those ordinarily followed by the fathers. So far is the distinction of municipal government from state and national politics recognized, that in a number of states, as in our own, municipal elections are separated from county, state and national elections by constitutional provision. A circumstance which bears powerful testimony to the fact that municipal governments are recognized as furnishing local problems quite apart from national party politics, so that there is already in such provisions alone a strong beginning made for the divorcement of municipal government from state and national politics. It only remains for the friends of non-partisan government for cities to insist upon it as a permanent policy; to keep before the people the fact that the administration of a municipality's affairs is a plain, business proposition, as much so as any other corporation's affairs, and quite apart from the issues of party politics; to demand that the city government be conducted upon a high plane of disinterested and public-spirited devotion to the true welfare of the community, and they will succeed in uniting the best elements of all parties against the vicious, and succeed in relegating party bosses with their political machine methods, not only to the rear, but into oblivion, and secure good city government by good men at a minimum of cost to the people.

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“BY GRACE ARE YE SAVED.”

A traveling elder in the state of Tennessee, writing from Murfreesboro, under a recent date, asks us to explain how far the salvation of man is affected by the grace of God, and what the proper explanation of Ephesians, second chapter and fourth to ninth verse is. That passage is as follows:

“God, who is rich in mercy \* \* \* even when we were dead in sins, hath quickened us together with Christ (by faith ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.

This passage is the one chiefly relied upon by those Christians who hold to the doctrine that all that is necessary to salvation is merely to believe on the Lord Jesus Christ, and who insist that obedience to the ordinances of the gospel is not necessary to salvation.

That salvation does come by and through the grace of God, and not by the works of man, is a true doctrine. Who instituted the plan of salvation which we know as the gospel? Man? No; God was its author. Did God establish it because the works of man had purchased it? No, but God out of his great love for man, that he might save him, founded the gospel. Hence it is by the grace of God that we have the gospel, and since it is through the gospel that we obtain salvation, it is consistent for the apostle to say "by grace are ye saved \* \* \* it is the gift of God."

If anyone were to ask whence we received our temporal blessings, such as food, raiment and habitations, a believer in God and his providence would say, "they come from God, they are blessings from him. He gives them to us by his grace." Hence one could say, "by grace are ye fed and clothed—not of works lest any man should boast—it is the gift of God." And that would be true, because God created the earth. He implanted the spirit of life in the vegetable and animal kingdoms from which man obtains his food and clothing. But how do men make this grace of God available to themselves? The answer is, through their industry. Men plow the fields, plant the grain, keep down the weeds and give vegetables and grains a chance to grow. They gather the vegetables, they harvest the grain and put it into store-houses, and the amount they garner depends upon their industry—upon their works. Men delve into the very bowels of the earth and bring from their hiding places the treasures of silver and gold, and precious stones; the oils and coal and iron. Commerce spreads her white sails on every sea, and exchanges the fruits of one climate for the products of another, until every land partakes of the blessings of all. Cotton and wool, and the shining thread of the silk worm, man's ingenuity and industry converts into fabrics to clothe his body and adorn his home; and

by industry "plenty leaps to laughing life, with her redundant horn." But it is the grace of God that gave the earth, that put into it the principle of life; that in the seams of the rugged rocks stored gold and silver, filled earth's crust with oils and coal and iron; and gave wool and cotton and silk for fabrics. So that in the last analysis of it, the grace of God makes man's industry fruitful.

Now, if one thinking only of the native richness of soil, the proper temperature and moistness of climate, the mysterious principle of life planted by the creator in the earth—were to say of men inhabiting some favored country: "These men prosper by the grace of God—not of themselves—their prosperity is the gift of God," would he be far from the truth? We think not. If another, regarding only the industry of the community were to say: "This community owes its prosperity to its intelligent industry," and should add—"by their works they are made prosperous," would he be far wrong? We think not. But the proper statement would be—the *whole truth* would be—by the grace of God these men are prosperous through their industry.

So with the gospel. It is through the love and grace of God that the plan of salvation was wrought out, hence by grace men are saved; but it is only through faith which leads to obedience of God that men can avail themselves of that grace.

In another way, too, men are helped to salvation by grace. To those who from the heart obey the gospel, the Holy Ghost is freely given. By which some of God's strength is imparted to man; by which, and only by which, he can hope to overcome the evil passions of his nature, and gain a victory over the world, the flesh and the devil. When the operation of this grace is taken into account, as well as that already considered, it will be thought, doubtless, that grace in comparison of works, in bringing to pass the salvation of man, preponderates. But however small the part of works may seem to be, it is a part, nevertheless, essential to man's salvation. Works cannot be omitted; and hence works, that is, man's obedience to the ordinances of the gospel, and thereafter righteousness of life, are essential to salvation. That obedience to the laws

and ordinances of the gospel brings men within the influence of God's grace and unto salvation.

St. Paul is right, then, when he says: "By grace are ye saved through faith." And yet St. James is right when he says, "By works a man is justified, and not by faith only;" for it is through a union of the grace of God and the faithful obedience of man that he at last shall see salvation.

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### A MODERN APOSTLE'S PROPHECIES.

When Elder Parley P. Pratt in the early fifties remarked to some of his friends in New York that the time would come when an elder would be able to preach one Sunday in Manchester or Liverpool, England, and during the week cross the ocean and preach the following Sunday in New York or Boston, some who heard him thought it a prophecy not very likely of fulfillment; and others considered it altogether visionary in the sense of it being impossible. On September 26th, 1897, however, the New York German Lloyd steamship, *Kaiser Wilhelm der Grosse*, completed the trans-Atlantic run from Southampton, England, to New York, in five days, twenty-two hours and thirty-five minutes. So that it would now easily be possible to do all that Elder Pratt predicted so long ago, and at a time when there was little probability of it ever being accomplished.

\* \* \*

The same apostle in the early fifties published his noble little work called the "Key to Theology;" and in speaking of the gathering of Israel in the last days, and their restoration to the lands promised to their fathers, he said:

Physically speaking, there seems to need but the consummation of two great enterprises more, in order to complete the preparations necessary for the fulfillment of Isaiah and other prophets in regard to the restoration of Israel to Palestine, from the four quarters of the earth, and the annual reunion of all nations to the new standards, holy shrines and temples of Zion and Jerusalem, under the auspices of that great universal and permanent theocracy which is to succeed the long reign of mystery. One of these is the Great Eastern Railway from Europe to India and China, with its branches, and accompanying telegraphic wires, centering at Jerusalem.

The other is the Great Western Railway, with its branches and accompanying telegraph lines from the Atlantic to the Pacific.

This prophetic suggestion, too, at the time the book containing it was published, was looked upon by many, even among the saints, as pointing to a condition likely to exist in some far-away millenium; while among the unbelieving it was esteemed to be the idle speculations of a vivid imagination. We live at a time, however, when the words of this apostle-prophet are likely of fulfillment. Thrice over the Atlantic and Pacific are united by great western railways across the American continent, "with their branches and accompanying telegraph lines." And the main line of the apostle's "Great Eastern Railway" may be said to be a reality with the completion of the trans-Siberian railway, which will connect all Europe with the Eastern or Pacific shores of Russia and China. This event, that is, the completion of the trans-Siberian railroad, is scheduled for 1902, five years hence; and the work is now so far advanced by the Russian government that it is not likely to fail of completion by that time. And this road with its accompanying branches penetrating into all parts of China and India will bring the hitherto slow and sleepy orient into immediate contact with progressive Europe and America, and make possible the great annual assemblies contemplated by Elder Pratt. What progress is being made towards the establishment of conditions favorable to this is readily seen in the following from a popular magazine of recent date:

Twenty years ago Jules Verne wrote his story, "Around the World in Eighty Days," and it met with the greatest success—as an extravaganza; then some pioneer, a Marco Polo of our day, went around the world in eighty days and said so, for which he was, of course, denounced as a liar. But in the year 1902, when in all human probability the trans-Siberian railway will be completed, a journey about the earth will not require much more than a month. Starting from New York, the circumnavigating tourist will reach Vancouver in six days. From this point to Vladivostok—or to Talienwan, in Chinese territory, which will in all probability become the terminus, on the Pacific, of the longest railway in the world—he will spend eleven or twelve days in great circle sailing. Crossing Siberia by rail, he will reach St. Petersburg in eight days, London in four, and turn up in New York in five or six days, so completing his jaunt in thirty-five days or under. The actual cost of such a journey will be next to nothing; the round the

world tickets, which sell at present for a little more than five hundred dollars, will then be sold for three hundred at an outside figure. By this route the longest and the most expensive strip of the route—and also, it should be added, by far the most interesting—that down the east coast of Asia from Japan to the Malay Peninsula, and then on to India, Egypt, and southern Europe—will be left out for those travelers, who, though on pleasure bent, are of a frugal mind and disposed to economize; for the trans-Siberian railway proposes to take tourists across Asia and half of Europe for about fifty dollars.

Until flying machines are gotten under better control, and balloons more thoroughly domesticated, the journey will continue to occupy, as outlined, from thirty to thirty-five days. When the great trunk line through the Canadian Northwest is completed to some Alaskan port, and the passenger cars are ferried across the Straits to connect with the trans-Siberian schedule, the journey will be lessened by another five or six days at least. Then we may read a notice upon the office door of our hardworking professional and business men, when the time for the summer vacation has come: "Mr. Blank is out of town; has gone around the world; will be back in three weeks."

It may be said that while there does seem to be in course of construction those mighty highways necessary to make possible the fulfillment of the apostle's prediction, Jerusalem appears far from being a center of this mighty system of inter-continental communication. But such a conclusion should not be too hastily reached. When the geographical position of Palestine is taken into account; when we remember what Jerusalem is to the civilized world, to Jew, Christian, and Mohammedan alike; when we remember its wonderful place in history and prophecy; when we call to mind its holy shrines, its temples of the past and those that will be built there in the future; when we remember that only on the 31st of August last, the Zionists'\* conference, held at Basle, Switzerland, adopted schemes for the centralization of

\*The "Zionite movement," as it is called, is an organized effort to colonize Palestine with Jews. In other words Zionists are seeking to bring to pass the restoration of the Jews to the land of their fathers; and their dearest wish may be said to be the creation of a Jewish state in that land. It was the purpose of the conference at Basle, according to Mr. Rosenberg, of New York, president of a branch of the Hoveve Zion [Lovers of Zion] society—"To pave the way for a more rousing and effective agitation of the cause everywhere, to better organize and verify with one another the various societies, associations, clubs or other bodies having Zionist tendencies or objects, to centralize the scattered, disunited forces of the movement, and to give them unity of purpose, aim and direction." The result of that conference is stated above.



the movement of Zionist societies, and the raising of a fund of \$50,000,000 to accomplish the redemption of Palestine and give it back to Jewish control, create, in fact, a Jewish state in the land promised to their fathers—when one thinks of all this in connection with Judah and Jerusalem, he must be convinced that Jerusalem is not to be left on one side in the great movements now on foot, and which seem to have for their purpose that preparation work which Apostle Pratt had in mind when he wrote the passage we have quoted, and which shall surely go on until

The whole round world is every way  
Bound by gold chains about the feet of God.

## OUR WORK.

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### THE BEST BOOKS ON THE LIFE OF JESUS.

We have been asked the question several times of late, "What are the best books on the Life of Jesus?" Our answer invariably has been, the four gospels of the New Testament, the books of Matthew, Mark, Luke and John. There was, of course, no other answer to give. For while the literature on Christology is very voluminous, there is little of it that we could wholly recommend to the members of the Improvement Associations outside of the books named above.

Of these books the first, the Gospel according to St. Matthew, was written by an eye-witness of the things he relates. Both Mark and Luke speak of him as Levi, the former as the son of Alphæus (Mark 2: 14), a publican, that is, a tax-gatherer of Capernaum, who collected the Roman duty on goods crossing the Sea of Tiberias. He was called early in the Galilean ministry of our Lord, to be one of the Twelve Apostles, and from that time forward enjoyed that close companionship accorded to the Twelve, a circumstance which made him one of the best possible witnesses of those things which Jesus said and did. Matthew's gospel is most probably the first treatise written on the life of our Lord, the date of it being about twenty-eight years after the crucifixion; or, according to Irenæus, who wrote in the second century, when Peter and Paul were founding the church at Rome, which, from the best evidence obtainable, was about the year sixty-one or two, A. D. It was written in Hebrew as currently written and spoken at the time in Palestine, and afterwards was translated into the Greek, some conjecture by Matthew himself.

Mark's gospel was written not by an immediate witness of the incidents he relates, but by one closely associated with one, at least, who was such a witness—Peter, whose companion Mark was. He was also, for a time, the companion of Paul, for the weight of evidence is in favor of his being that John Mark, who at Perga left Paul and Barnabas when they were on their first mission; and about whom Paul and Barnabas had such sharp contention when ready to start on their second mission (Acts 15: 36-40). Mark is called the interpreter of Peter, that is, he wrote down in narrative form what he had heard Peter relate of what Jesus said and did. It is also claimed that Peter approved of what Mark had written, and directed that it should be read in

the churches (Eusebius H. E. ii: 15). So that while Mark did not write from personal knowledge of the things which Jesus did, he was but one step removed from that condition, and it is, to say the least, very probable that what he wrote was sanctioned by the one most prominent of those who con-sorted with our Lord.

The third gospel, that which bears the name of Luke, the general consent of all ancient Christendom ascribes to "the beloved physician," the friend and companion of the Apostle Paul, mentioned in the epistle to the Colos-sians (Col. 4: 14); and in the second letter to Timothy (II Tim. 4: 11). He is also the writer of the Acts of the Apostles, and is generally conceded to be the close companion of Paul in his missionary journeys described in the Acts. Epiphanius and others say that he was one of the "seventy" dis-ciples; and some insist because of the circumstantial manner in which the appearance of Jesus to two of the disciples on their way to Emmaus is related, that Luke was one of them. It has been charged that Luke wrote his gospel under the overpowering influence of Paul; but beyond question he writes from a wider range of knowledge than was imparted to him through his association with the great apostle of the Gentiles. He is evidently more scholarly than either Mark or Matthew, and has written more truly in the spirit of a historian.

These three books are called the Synoptic Gospels, chiefly for the reason that they relate a summary of the principal events in the life of the Master, and very much in the same way; and partly because writers stood in need of a descriptive term that would point out the difference between these three writers and John, who may be said to have emphasized what Jesus taught rather than what he did. Christian tradition has it that such had been the growth of heresies which denied the divinity of Christ, that the bishops of the east urged upon John the necessity of writing his gospel, and writing it with a view of refuting the heresies to which reference is made above. It is further claimed that he had before him the other three gospels, and that things omitted by their authors he supplied in his own memoir; and for this reason his gospel has come to be regarded as supplemental to the others, and of particular interest because it bears especial witness to the divinity of Jesus.

The writings of John, moreover, are of special interest to Latter-day Saints since from the Book of Mormon (I Nephi, ch. 14) they learn that he was foreordained to write of the things concerning Jesus Christ and his ministry.

We have thought it proper to say so much concerning the authors of these memoirs of Jesus, that the members of the associations may be re-minded of the fact that they had the very best opportunity for knowing the truth of the things whereof they wrote—opportunities possessed by no others who have written upon the subject. Other writers, who have not marred the subject, have but amplified and unified what these have re-corded; but many others have entered upon the most unprofitable specula-tions that have confused rather than thrown light upon the subject, and the

latter class are by far the more numerous. Indeed it is difficult to name an author who has written on the life of Jesus, whose writings are not burdened with error; and therefore we commend to the members of our associations a careful study of these four gospels as the very best books to consult on the life of Jesus; and indeed the only ones that can be recommended without reservation. They, with the Jewish prophecies in the Old Testament, and the Nephite prophecies and the history of the ministry of Jesus on the western hemisphere, contained in the Book of Mormon, are the original sources of information concerning the earthly career of the Son of God. From them may be learned the incidents that make up the blameless life of Jesus of Nazareth—a life intended to instruct all future ages and races of men. From them may be learned the attributes of that perfect character which was intended to be, and which is, the manifestation of God to man. From them may be learned that plan of redemption designed before the foundations of the earth were laid for the salvation of man. And hence in the Manual course of study on the life of Jesus, we have sought to lead our students to those very fountains of knowledge concerning the career and doctrines of the Son of God, rather than to any streams flowing from those sources; for as streams of water take on the hue and flavor of the soils through which they cut their way, so lives of Jesus written by others than those named above, while containing much that may be good, are nevertheless liable to reflect the sectarian prejudices or religious bias peculiar to each writer. Hence our advice is, study the life of Jesus from the original sources of information.

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#### AGE OF MEMBERSHIP.

In the instructions of the general superintendency, given in October, 1880, occurs the following passage: "The associations should be composed of young men, running to neither extreme as to their age." That instruction in making up the membership of our improvement societies should be strictly adhered to. We say this because in some associations there is a disposition to admit very young boys as members, and when this is objected to a strong plea is made to retain them and encourage others to come, until there is great danger, if this is not checked, of making our societies children's rather than young men's associations. There would be some excuse for admitting very young members into our organizations if the young men's associations were the only organizations in the church for the improvement of the young. But that is not the case. With the Sunday schools in existence, and the primary associations running, young boys will find in them ample opportunities for spiritual and moral education; and to take them into the young men's associations is apt to result in failure to do that grade of work it is intended our associations shall do; and will very likely result in driving away from us the very class of young men the improvement societies are intended especially to benefit. To superintendents of stakes and presidents of associations, therefore, we say, keep up the grade of your membership as to age.

None should be admitted below the age of fourteen, the minimum age at which members may be admitted, according to the ruling of the general superintendency. We urge this, not because we are not interested in the boys below the age of fourteen, but because we want to see our organizations kept up to the highest point of efficiency, and accomplish the particular work assigned to them, and we suggest that efforts be made to secure a membership of young men, "running to neither extreme as to their age;" not only young men in their teens, but young men from twenty to forty, of which latter class the bulk of our associations ought to be formed, because the number of young men of that age doubtless preponderates in our community; and a strong effort should be made to enlist them in the work of mutual improvement, that their influence may give character to the organization; and that the idea may be established that our societies constitute a band of earnest young men bent on spiritual, moral, and intellectual development; and not associations of boys meeting together for amusement.

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#### OUR MISSIONARY WORK.

*Be not satisfied, rest not content, until every young man professing the name of saint in Zion is enrolled in the cause of Mutual Improvement.*—Instructions of general superintendency, Oct., 1880.

By the time this number of the ERA reaches its patrons it is expected that the missionary work authorized by the last general conference of the societies will have been inaugurated. A commencement, at least, will have been made in that work. It is no light undertaking to send missionaries into all the stakes and wards of the church, and we call attention to the fact in order that in this work we may enlist the earnest co-operation of both stake and ward officers, and all interested in the cause of mutual improvement. It is desired that our missionaries this winter shall be brought in contact with those who stand in need of their services, that is, with those who have no interest in our work of mutual improvement, and who are careless and indifferent in respect of the gospel. Now, as of old, it is the sick who need the physician, not those who are well. We shall expect our missionaries to search out this class in every community and labor among them. In bringing the missionaries in contact with this element, local officers and members can be of very great service. In fact, presidents and other officers of associations should now carefully note those who have no interest in mutual improvement work, and who have no faith in the gospel, with a view of bringing them and our missionaries together when the latter shall come among them. If the plans that are formulated are carried into effect, there will be conversational as well as public meetings held by the missionaries, and at the former those who have doubts of the truth will have an opportunity of making those doubts known that the difficulties may be cleared away and faith take the place of doubt. We further bespeak for our missionary brethren who will come among the members of the associations, the most con-

siderate treatment. They are coming without purse and scrip, dependent upon the kindness of the saints, and chiefly upon the members of our associations, for food and lodging, and transportation from place to place. We therefore call upon the members of the associations to treat them with becoming hospitality, and render them every possible assistance in the prosecution of their labors. Open your homes to them, invite in the friends you would like our missionaries to meet, we mean those among your friends whom you have been unable to interest in mutual improvement. Spend a few hours during the precious days that the missionaries are with you in introducing them to the young men you can never get to your meetings, and in bringing such indifferent characters to the conversational meetings. In a word let there be a united effort to carry out the instruction:—

*Be not satisfied, rest not content, until every young man professing the name of saint in Zion is enrolled in the cause of Mutual Improvement.*

And, let us add, there will be no objection if efforts are made to interest in our work those who do not profess the name of saints. There is no reason why the gospel of mutual improvement should not be presented to the stranger within our gates as well as to the children of the kingdom. The church of Christ sends hundreds of elders abroad every year to preach the restored gospel of the Son of God to the world. Surely then the strangers within our gates should not be neglected, and allowed to remain in ignorance of our faith. So if members of the associations have friends not of our faith, they should invite them to attend our meetings and especially the meetings of the mutual improvement missionaries.

Let it be understood, too, that this missionary work is no new enterprise; it is simply a renewal of past missionary labors, undertaken in pursuance of the instruction given by the general superintendency in October, 1880, and which is quoted at the head of these remarks. From our reports of last year it appears (Manual p. XI.) that while there is an enrolled membership of nearly seventeen thousand in our associations, there are also above eight thousand young men of improvement age who are not enrolled! Surely in the face of these facts it is time that the pure minds of our brethren engaged in mutual improvement work be stirred up by way of remembrance to the instruction given upon this subject of missionary work. It should be the ambition of every earnest worker to materially reduce, during the coming winter, that large number of young men of improvement age in our community who have no interest in a work so splendid as ours. Come then, let us have a united effort to wipe out this standing reproach to our associations

## EVENTS OF THE MONTH.

*October 21st:* The following new conditions of fellowship with Universalists were adopted in the Universalist General Convention at Chicago: 1st. The universal fatherhood of God. 2nd. The Spiritual Authority and leadership of His Son, Jesus Christ. 3rd. The trustworthiness of the Bible as containing a revelation from God. 4th. The certainty of just retribution for sin. 5th. The final harmony of all souls with God. \* \* \* Cyclones and floods cause the loss of thousands of lives in the Philippine Islands.

*22nd:* The Universalist Convention in Chicago adopt a resolution disapproving of capital punishment. \* \* \* Princeton University celebrates its one hundred and fifty-first anniversary. Ex-President Grover Cleveland was the orator of the occasion.

*23rd:* The biennial convention of the World's Woman's Christian Temperance Union opens in Toronto, Canada.

*24th:* A frightful accident occurs on the New York Central railway, near Garrison, New York; twenty-eight persons killed and many wounded.

\* \* \* The latest advices leave little doubt that there will be great suffering for food in the Klondike country this winter. \* \* \* Yellow fever, which has been raging for several weeks, still holds sway in southern cities.

*25th:* Reports have reached Washington of an awful condition of affairs in Havana, Cuba. Many people have died from lack of food. \*

\* \* \* Advices from Japan state that a great flood prevails there. Ten thousand houses are submerged and sixty-six thousand peasants are dependent upon the rations of food issued by the government.

*26th:* A terrific blizzard in eastern Colorado ties up the railroads and causes great damage. \* \* \* Fifty-four people were killed and eight others seriously injured in a panic caused by a cry of fire in a church in Russia.

*27th:* Another very rich strike of gold is reported at Dawson City in the Klondike country; nuggets are found, it is said, laying in the gravel, by simply turning over the boulders. \* \* \*

The will of the late George M. Pullman, was filed in the probate court of Chicago. He leaves the bulk of his enormous estate to his two daughters; his sons only receive an income of \$3,000 per annum. \* \* \* Henry George, candidate of the "Thomas Jefferson Democracy," for mayor of Greater New York, died suddenly of apoplexy in that city at 4.10 o'clock this morning.

*28th:* A dispatch from Athens states that several hundred volunteers, who excused their conduct on the ground that they were cold and hungry, invaded many of the shops of that city on the 25th and seized clothing and food. A panic ensued but finally the rioters were dispersed by strong patrols of troops.

*29th:* Twenty-five game wardens shoot and kill two Indians and seriously wound two squaws, in Colorado. The wardens attempted to arrest

the Indians for unlawful killing of game, and the redmen resisted with their fists, and were being assisted by the squaws when the officers fired on them with the result named. Great excitement prevails among the Indians.

30th: It transpires that in the attempt to arrest the Indians for breaking the game laws, seven Indians were killed. It also stated that the whites were ambushed. \* \* \* President McKinley makes a short visit to Cincinnati and is banqueted by the Commercial Club of that city.

31st: At the funeral of Henry George, in New York, today, great honors were paid to the illustrious dead. In every church sermons were preached in his honor. Thirty thousand people viewed the remains as they lay in state, while thirty thousand more were unable to gain admission to the hall where they lay. \* \* \* Marshal Blanco, the new governor general of Cuba, arrives in Havana and is greeted with shouts of "Long live Blanco," by the populace.

November 1st: The greatest auction sale on record was made today in Omaha, Nebraska, when the Union Pacific Railroad was sold by the United States to Louis Fitzgerald and A. W. Kreich, purchasing trustees of a company organized to purchase the property. The price paid for the road was \$58,065,748.40.

2nd: John Clark, the non-partisan candidate, is elected mayor of Salt Lake City. Of the candidates on the non-partisan ticket, the mayor, auditor and four councilmen were elected. \* \* \* Robert VanWyck, Tammany candidate for mayor and the entire Tammany ticket is elected in New York City.

3rd: Mayor-elect VanWyck of Greater New York asserts that only Democrats will be appointed to office under his administration. \* \* \* The English, French and German press is very bitter in its comments on the election in Greater New York. \* \* \* President McKinley expresses satisfaction at the result of Tuesday's election in Ohio. He considers that it represents that the fealty to the Republican party and its principles is as strong as ever.

4th: The Spanish Cabinet decides to demand an explanation from General Weyler, of the following remarks he made at Havana, in a farewell speech: "I have expected it (his release) from the death of Conovas, not believing that any leader would be strong enough to sustain me when the United States and the rebels were together constantly demanding that Spain should come to a settlement. I count it an honor to have been identified with the local Spanish party."

5th: Senator Edward O. Walcott and Gen. Charles J. Payne, two of the monetary commission appointed to confer with European governments in regard to establishing international bimetalism, return to New York. \* \* \* The Ute braves have been to Washington and interviewed the Secretary of the Interior and will return and consent to the allotment of their lands on the Uncompahgre reservation. \* \* \* From the annual report of the U. S. Commissioner of Pensions, for the year ending June 30th, 1897, it is learned that there are 778 Utah government pensioners and the annual amount paid to them is \$110,953. \* \* \* The Spanish government decides to try General Weyler by court-martial for his utterances prior to leaving Havana. \* \* \* A Brazilian soldier attempts to shoot President Moraes of Brazil. He stabs to death the minister of war who interferes in defense of those who attempt to disarm him.

6th: After a contest of several days' duration for the control of the Ohio legislature, the indications are that the Republicans will have a majority of five on joint ballot, which will assure the election of Hon. Mark Hanna to the senate. \* \* \* A New York dispatch states that Spaniards admit that Spain cannot save Cuba by force, but will not grant it independence. Senor Castellar is reported as saying that if Cuba will not



accept autonomy, but insists on absolute independence, "Then we must fight to the bitter end; fight as we say till the last cent and last man has gone. With us it is a question of honor—we cannot give it up. To save our honor it is urgent to give Cuba its autonomy, because I know we cannot save Cuba by force of arms. But we cannot give it up; we must rather die as a nation." \* \* \* A special dispatch from Shanghai, China, says that a mob attacked the German minister to China and the captain of a German gunboat, in Wu Chang, a large city of China. The rioters also stoned the German flag and insulted the minister, who has demanded the punishment of the offenders. \* \* \* It is said to be the feeling of well informed persons in both countries that there is danger of war between France and England over the occupancy of West and Central Africa.

7th: A three days' celebration of the one hundredth anniversary of the establishment of the Roman Catholic church in New York state closed today in Albany, N. Y. \* \* \* Rich gold discoveries are reported near Elk City, Idaho, and in Ferguson County, Montana. \* \* \* "I am going to protect the lives and property of Americans in Cuba, and to look after the interests of Americans and the rights of Americans and to keep in the middle of the road" are the words of Consul-General Lee, who arrived in New York on his way to Cuba.

8th: An effort is being made to defeat the re-election of Senator Hanna in Ohio, by throwing the Democratic vote to Governor Bushnell, provided he can get enough Republican votes to elect him. \* \* \* A telegram from Cincinnati, Ohio, states that Apostles Francis M. Lyman and Matthias F. Cowley have been holding conference with the Mormon missionaries in that district, and that they experienced great difficulty in finding a place in which to hold their meetings. \* \* \* Friends of Lieut-Gen. Weyler are fomenting agitation in his behalf and are preparing to give him a reception on his arrival in Spain. \* \* \* Marshal Blanco has issued an edict pardoning all those who have been prosecuted for the crime of rebellion in Cuba.

9th: The State Land Board enters into a contract with the Lake Bonnevill Water and Power Company for the construction and maintenance of an irrigation system for the reclamation of 216,000 acres of land in Juab and Millard counties. \* \* \* A man giving his name as Henry Rockett appeared at the White House and demanded to see President McKinley, whom, he said, had not treated him right. He attempted to force his way from the officials who took him in charge and was finally taken to the police station. \* \* \* A special dispatch to the Salt Lake *Tribune* states that it appears there is being formed a combination between a wealthy New York syndicate and the agent of a St. Louis corporation to obtain possession of the asphaltum beds on the Uncompahgre reservation in Utah. \* \* \* Senor Sagasta, the Spanish Premier, in response to a cablegram from a non-official source, declares through the Spanish minister at Washington, that Spain would regard it as a great misfortune to be given the occasion to declare war with the United States, and hopes that America will do its utmost to foster sentiments of friendship for the sake and welfare of both countries.

10th: A special dispatch from Washington states that E. H. Harper of Akron, Ohio, will be appointed secretary of the Uncompahgre allotment commission, on the recommendation of Senator Hanna of Ohio. \* \* \* A severe hurricane passes over eastern and southern Colorado, doing considerable damage.

11th. Every blast furnace in Allegheny county, Pennsylvania, is in operation for the first time in three years.

12th: The financial straits to which Spain is reduced is shown by the fact that the government has been unable to raise the sum of \$15,000,000, by loan or taxation, to carry out its naval plans.

13th: The consolidation of the great electric light and power plants of Salt Lake and Ogden are announced as having been perfected.

14th: The Latter-day Saints' College of Salt Lake City has completed its eleventh year; anniversary exercises were held this evening in the Salt Lake Tabernacle. \* \* \* In his annual report the Postmaster-General strongly advocates the establishment of postal savings banks. \*

\* \* \* It is stated that some officials are quite sanguine that peace will soon come to Cuba.

15th: Eight monuments were dedicated today by the Pennsylvania veterans on the battle field of Chickamauga, Tennessee. \* \* \*

Strained relations are said to exist between Japan and Russia on account of the latter's efforts to control the Korean customs and some of the Japanese ministers urge the adoption of serious measures even to the extent of war.

16th: A number of prominent men, representing all shades of political opinion, have consented to act as a national committee for the purpose of raising a popular subscription for a memorial to Henry George. \* \* \*

Turkish officials and others in Messina, having offered indignities to an Austrian officer, the Austrian government has announced that unless its demands for satisfaction are complied with by noon of November 18th, the Austrian Ambassador will leave Constantinople, and Austrian ships will bombard Messina.

17th: The Montana State Trades and Labor Union in session in Butte, Mont., adopt strong resolutions on the boycott, and condemn the action of the federal judges in St. Louis, in declaring the boycott illegal and punishable by fine or imprisonment.

18th: Nominations for the Board of Education were made in every municipal ward of Salt Lake City. The nominations were all non-partisan.

\* \* \* Secretary of the Interior Bliss, in his report on the Uncompahgre, Ute Indian reservation, recommends that the time for opening the reservation be extended and that congress enact such legislation as will enable the government to work or lease the rich asphalt mines on the reservation. \* \* \* Senator Morgan upon his return from Honolulu, states it as his opinion, based on his observations, "That our national duty is, and it will be in every way advantageous to all concerned, to annex Hawaii to the United States."

19th: One of the most disastrous fires in London since the great fire of 1666, broke out in a large block of buildings lying eastward of Alders Gate Street just after one o'clock this afternoon. For four hours and a half the flames had their own way, and it was only after more than a hundred engines had worked an hour that the fire chief could send out the signal that the fire was under control. The historic church of St. Giles has been much damaged, the principal damage being to the roof, the old windows, the baptismal font and Milton's statue. It is officially reported that 150 warehouses have been gutted. The damage is estimated at £5,000,000, about \$25,000,000. \* \* \*

It is reported from Havana that in every town in Cuba where there are American citizens, groups of starving islanders gather every day in front of those American residences and beg for the crumbs that fall from their tables. The Americans themselves are fed from the relief fund of \$50,000 voted by the American Congress, \$25,000 of which has already been distributed by Consul-General Lee. \* \* \* At the meeting of the executive committee of Tammany Hall today, 20,000 dollars was subscribed for the starving people of Cuba, and a like amount for the poor of New York City.

20th: Count Golochowski, the Austrian-Hungarian minister for foreign affairs, makes an ardent appeal to all Europe to take advantage of the present era of peace and join closely in a vigorous defense of conditions which are common to their existence as against the crushing competition of trans-Atlantic nations. \* \* \* The first-class cruiser, *Kaiserin Augusta*,

having on board the German contingent of the international army of occupation of Crete, has gone to Port Said, probably en route for the far east. It is intimated the cruiser is to be reinforced by the German fleet now at Kiao Chau, province of Chan Tun, China. \* \* \* An alarming rumor regarding Mr. Wm. H. Gladstone's health is widely circulated in London. It is stated that the bodily powers of England's "Grand Old Man" are rapidly failing. \* \* \* The government at Washington decides to make no further experiments with Indians as soldiers. The officers who were assigned to recruit and command the Indian troops, made every effort to bring the Indians to obey military discipline, but the plan was a failure. Hereafter Indians will be used only as scouts.

# IMPROVEMENT ERA.

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## INGERSOLL'S "BEST ARGUMENT EVER ADVANCED AGAINST CHRISTIANITY."

REPLIED TO BY ELDER C. W. PENROSE, ASSISTANT CHURCH HISTORIAN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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Robert Ingersoll stands in the front rank of the small army of professed sceptics and scorners. Possessed of considerable ability, having a smooth tongue, a jolly countenance, frank manners and an abundant vocabulary, capable of charming his hearers, of carrying with him people who are influenced more by sound than by sense, of puzzling those who do not agree with his sentiments, he succeeds in stirring up the hostility of Christian teachers and of believers in the Jewish scriptures, and also in leading astray men and women who would rather doubt or deny the existence of Deity than bow in obedience to divine commands. His copious streams of oratory run smoothly along, sometimes in poetic channels, adorned with brilliant and pleasing flowers of speech, at others in rivulets of unctuous humor, anon in torrents of vigorous invective, and then in waves of acrid, if not blasphemous assault upon religion and the Deity. He poses as the valiant champion of agnosticism, and is accepted by a multitude of shallow thinkers as a triumphant iconoclast. That he has

succeeded in breaking down and trampling under foot some of the great shams which false religion has set up as idols for mankind to worship or to fear, there is little doubt. But that he has disproved any of the fundamental principles of real Christianity can be emphatically and safely denied. It is a lack of understanding of what is really Christian that causes the admirers of Ingersoll to think he has demolished the Christian creed.

Some time ago an article from his pen was published in a prominent New York paper, entitled, "The Best Argument ever Advanced Against Christianity." It has since been copied, with the same heading, in a number of public journals in different parts of the country. It is for that reason that the present writer refers to it, with desire that its fallacies may be exposed and the poverty of that which is styled "The Best Argument" may be appreciated. It will, therefore, be here presented, paragraph by paragraph, in full, with comments interspersed. Ingersoll commences by saying:

"We now know that we do not know who wrote the four Gospels. Were the authors of these four Gospels inspired? If they were inspired, then the four Gospels must be true. If they are true, they must agree. The four Gospels do not agree. Matthew, Mark and Luke knew nothing of the atonement, nothing of salvation by faith. They knew only the gospel of good deeds, of charity. They teach that if we forgive others God will forgive us. With this the Gospel of John does not agree. In that gospel we are taught that we must believe on the Lord Jesus Christ; that we must be born again; that we must drink the blood and eat the flesh of Christ. In this Gospel we find the doctrine of the atonement, and that Christ died for us and suffered in our place. This Gospel is utterly at variance with the other three. If the other three are true, the Gospel of John is false. If the Gospel of John was written by an inspired man, the writers of the other three were uninspired. From this there is no possible escape. The four cannot be true."

According to this logic, which may be fairly termed Ingersollian, if four credible eye-witnesses appear and testify to certain facts, and one of them relates some events and explains some truths connected therewith which were not mentioned by the other three, then the testimony of all four is false! The legal acumen and profundity of reasoning displayed in this so-called "best argument" are certainly remarkable, if not convincing. If John mentioned some incidents in

the life and teachings of Christ which are not recorded by Matthew, Mark and Luke, does that affect in any way the truthfulness of what either of them have written? Ingersoll admits that three of those four witnesses agree, but jumps at the conclusion that because the fourth witness dwells specially on some point of doctrine not elucidated by the others, the statements of all four must be rejected as untrue. And yet Robert G. Ingersoll is ranked among the learned lawyers of the American bar!

But is it true that "Matthew, Mark and Luke knew nothing of the atonement, nothing of salvation by faith?" Let us see. Matthew, speaking of the visit of the angel who appeared to Joseph and announced to him the immaculate conception, quotes the angel's words, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. I: 21). See also the following: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. X: 32, 33). "All things are delivered unto me by my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son, will reveal him" (Matt. XI: 27). "For the Son of man is come to save that which was lost" (Matt. XVIII: 11). "Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. XX: 28). "For this is my blood of the new testament which is shed for many for the remission of sins" (Matt. XXVI: 28). So much for Matthew.

Next let us try Mark: "And he said unto them, this is my blood of the new testament which is shed for many" (Mark XIV: 24). "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark XVI: 15, 16).

We will now examine Luke: "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke II: 11). "For the Son of man is come to seek and to

save that which was lost" (Luke XIX: 10). "And he took bread and gave thanks and brake it and gave unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood which is shed for you" (Luke XXII: 19, 20). "Then opened he their understandings that they might understand the scriptures; and he said unto them, thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke XXIV: 46, 47).

The testimony of Matthew, Mark, Luke and John is united in setting forth the facts of the birth, death and resurrection of Jesus of Nazareth. In this they all agree. Each of them, however, narrates such incidents in the career of Christ as impressed him the most forcibly. John was evidently of a philosophical turn of mind, and was perhaps more devotional, as he was more loving in his disposition, than the others. He enlarged upon the principles taught by the Savior, while the others touched on the historical more than the doctrinal in their writings. This is perfectly compatible with the theory that they were inspired; that is, inspired to write concerning Christ, his life and teachings, according to the best of their knowledge and understanding. Inspiration does not take away a man's agency or his individuality. It does not make him a machine, as Ingersoll appears to think, but prompts and quickens his energies in the desired direction. Ingersoll's statement that they do not agree is absolutely untrue, and his reasoning is fallacious and absurd. If John only of the four "Evangelists" wrote of the atonement, it would not prove a disagreement with the other three, unless they had denied that doctrine and testified to the contrary of that which was stated by John. The doctrine of salvation by faith, which John delighted to explain, was not salvation without good works. For instance, after quoting Christ's words in reference to believing on him he cites further: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that

have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John VI: 28, 29). "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him" (XIV: 21). "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love" (John XV: 10). It should be understood that neither of the writers of the four "Gospels," as they are called, either claims to have written by divine inspiration all that he recorded, or to have given a full and complete account of the doings and sayings of Jesus Christ. Neither did they write in concert. Their testimonies are separate and distinct, yet they all agree in substance, and there is no contradiction either of fact or doctrine. And though John dwelt lovingly on those points which touched his heart in the keenest manner when they fell from the lips of the Savior, and recorded some things not mentioned by the others, he concluded his essay with these words: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen" (John XXI: 25).

Ingersoll goes on to say:

"The accounts of the ascension of Jesus Christ in Mark and Luke are interpolations. Matthew says nothing about the ascension. Certainly there never was a greater miracle, and yet Matthew, who was present, who saw the Lord rise, ascend and disappear, did not think it worth mentioning. On the other hand, the last words of Christ according to Matthew contradict the ascension: "Lo I am with you always, even unto the end of the world." John who was present, if Christ really ascended, says not one word on the subject."

On what ground does the bold sceptic make the rash assertion that the accounts of the ascension of Jesus Christ in Mark and Luke are interpolations? He offers nothing in its support, except the false reasoning, already exposed, that some other witnesses did not say anything on that subject. Matthew and John closed their respective accounts with the resurrection of Christ and his instructions to the Apostles. Mark and Luke went a little further and included brief state-



ments concerning the ascension. In this there is no contradiction and no discrepancy. A fuller account of the ascension is recorded in Acts I: 6-11, supposed to have been written by Luke, and that John understood and wrote about the entrance of Christ into heaven, may be seen from Revelations I: 4, 7, 18, and many other parts of the same book, said to have been written by John before he wrote his "gospel."

The assertion concerning the last words of Christ and their contradiction of the ascension, is on a par with the other assumptions and absurdities of the famous promoter of infidelity. In the first place, Matthew does not say that the sentence, "Lo, I am with you always, even unto the end of the world" were "the last words of Christ," as Ingersoll asserts, neither do they "contradict the ascension." They are in complete accord with his promise to his Apostles before his decease, "I will not leave you comfortless, I will come to you yet a little while and the world seeth me no more, but ye see me; because I live, ye shall live also" (John XIV: 18, 19). In the second, Christ also promised to be with them always by "the Comforter." "Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for it dwelleth with you and shall be in you" (verse 17). This may not be perfectly clear to Mr. Ingersoll, because it is spiritual, and spiritual things are only spiritually discerned; but to those who are able to receive that spirit of truth which manifests both the Father and the Son, it is perfectly easy to comprehend how Christ can be with his disciples, "even to the end of the world," although he has ascended into heaven.

Ingersoll next makes the following queries:

"If Christ rose from the dead, why did he not appear to his enemies? Why did he not call upon Caiphas, the High Priest? Why did he not make another triumphal entry into Jerusalem? If he really ascended why did he not do so in public, in the presence of his persecutors? Why should this, the greatest of miracles, be done in secret, in a corner? It was a miracle that could have been seen by a vast multitude—a miracle that could not be simulated—one that would have convinced hundreds of thousands."

These interrogations are prompted by a total misunderstanding of the purpose and object of those phenomena which

are usually called miracles. In the divine economy they are not exhibited to cause wonder or create faith. They are not to feed the love of the marvelous or pander to the lust after signs. They are the effect, not the cause, of faith. "These signs," said the Savior, "shall FOLLOW them that believe." When he healed the sick, his invariable counsel was "See thou tell no man," and his explanation of the cause of the cure was, "Thy faith hath made thee whole." When Jesus went into his own country to preach he found scepticism instead of faith, and it is written: "And he could do there no mighty works, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief" (Mark VI: 5). On Mr. Ingersoll's hypothesis, that was the place of all others where Christ should have shown forth signs and wonders. What was the answer Jesus always gave when people came to him seeking a sign? It was: "An evil and adulterous generation seeketh after a sign, and there shall be no sign given it" (Matt. XII: 38, 39; Mark VIII: 11, 12). It is also recorded: "But though he had done so many miracles before them [Pharisees and Greeks] yet they believed not on him (John XII: 37). Christ's appearance to his apostles and afterwards to five hundred of his disciples was a blessing to those who believed. Why should he have appeared to his enemies? Why should he have favored the high priest who unjustly and wickedly condemned him to death? Why should he in the purity of his spiritual existence mingle with the vile and corrupt? Ingersoll says that his appearance would have convinced hundreds of thousands. That is one of the many notions which the noted sceptic entertains that are entirely different from the views and doctrines of the great Nazarene. When illustrating the very point now in question in a dispute with the Pharisees, he declared: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke XVI: 31).

Ingersoll remarks further:

"Again I ask: Is the New Testament true? Does anybody now believe that at the birth of Christ there was a celestial greeting; that a star led the wise men of the East; that Herod slew the babes of Bethlehem of two years old and under?"

These questions may be answered in the affirmative. Millions of people believe that at the birth of Christ there was a celestial greeting; also that a star led the wise men of the East, and that Herod caused the babes of Bethlehem to be slain, as narrated in the New Testament. It is easy to ask questions. Ingersoll offers nothing to disprove either of the statements on which he endeavors to cast a doubt. But supposing the majority of people in Christendom doubted or disbelieved the stories in the New Testament of occurrences about the time of the birth of Christ, would that affect the truth of the history? All the events described in the New Testament may have taken place, even though all the wise men of the nineteenth century were of the same mind as the great interrogation point—Ingersoll. It is evident that the testimony given by the shepherds, who, while watching their flocks at night, heard the angelic songs and the announcement of "peace on earth," was believed by the followers of Jesus Christ, and therefore Luke related the circumstance as part of the history of the advent of the Savior. The same may be said concerning the star of Bethlehem, which some modern astronomers declare has a periodical appearance in the firmament, and was due at the time set forth in the New Testament. That Herod caused the slaughter of the babes of Bethlehem, is quite probable in view of his many cruelties and indifference to human rights. The *Cyclopædia Britannica*, the *American Cyclopædia*, the *Dictionary of the Bible* by Dr. William Smith, editor of the *Dictionary of Greek and Roman Antiquities*, and many other standard authorities, mention that massacre, and account for the failure of Josephus to record it by the fact that the slaying of babes in a small village was a very insignificant matter, when compared with the barbarities of a king who "hesitated at no crime or cruelty to establish his sovereignty." To effect his ends he had his own wife Mariamne and her two sons, with a number of her nearest relatives, executed, and also ordered the execution of his son Antipas. All the items of history embodied in these questions which Ingersoll raises are believed in and have been believed in for centuries, by men and women endowed with common sense, if they cannot be classed with such intellectual giants and re-

markable logicians as the doubting Ingersoll. It may be added that the great facts of Christ's birth, teachings, atonement, death and resurrection might still be true, even if it could be proved that these minor matters were merely statements accepted by the writers as correct without sufficient evidence to place their truth beyond question. As it is, the record stands unimpeached and cannot be shaken by simply asking three or four or any number of irrelevant questions.

His following "argument," if such it may be called, is this:

"Does any intelligent man believe in the existence of devils? The writer of three of the Gospels certainly did. John says nothing about Christ having cast out devils, but Matthew, Mark and Luke give many instances.

"At that time it was believed that palsy, epilepsy, deafness, insanity and many other diseases were caused by devils; that devils took possession of and lived in the bodies of men and women. Christ believed this, taught this belief to others and pretended to cure diseases by casting devils out of the sick and insane. We know now, if we know anything, that diseases are not caused by the presence of devils. We know, if we know anything, that devils do not reside in the bodies of men. If Christ said and did what the writers of the three Gospels say he said and did, then Christ was mistaken. If he was mistaken, certainly he was not God. And, if he was mistaken, certainly he was not inspired.

"Is there anything in the literature of the world more perfectly idiotic? Intelligent people no longer believe in witches, wizards, spooks and devils, and they are perfectly satisfied that every word in the New Testament about casting out devils is utterly false."

The modesty exhibited in the foregoing paragraph is as admirable as the reasoning it contains is astonishing and convincing. Ingersoll disbelieves certain things, and virtually asserts that no person is intelligent who believes in them. He asserts his knowledge of some other things, and concludes that those who do not know them, know nothing. He has no hesitation in declaring that Christ was mistaken, but appears to have no idea that Ingersoll may be mistaken. But to reply: Yes, there are many intelligent men who believe in the existence of devils; that is to say, they believe in the existence of evil spirits, and that those spirits influence the minds, and sometimes the bodies, of men and women; that persons who yield to their influence may become subject to it until they are

virtually "possessed;" that by the power of God, exercised through faith in the name of Jesus Christ, those evil influences may be overcome and the spirits cast out. The people who believe all this are reflecting, practical, sober individuals, who read current literature, are familiar with this world's affairs, are competent to engage in the ordinary pursuits of life, to conduct business, to hold public office and to discuss rationally the problems that relate to the welfare of the race and the progress of mankind in this world and in the world to come. Some of them are considered intellectual and talented, able to express their thoughts orally and by writing, and while not pretending to the wonderful powers of an Ingersoll, can yet give reasons for the faith that is in them in an intelligent and rational manner. Among them are men and women who not only believe in the existence of evil spirits, but know that such beings are living entities, because they have seen them. The gift of the discerning of spirits is not enjoyed by every person, but that it is a gift possessed by some, is attested by a cloud of witnesses. Mr Ingersoll seems to think that what he does not know, nobody else knows; what he does not see, nobody else can see; what he has not felt, is impossible for anyone else to feel, and that what is incomprehensible to his towering intellect, must be "perfectly idiotic."

Christ did not say that palsy, epilepsy, deafness, insanity and other diseases were always "caused by devils." It does not follow, because certain notions were commonly entertained in the days of Jesus Christ, that he also believed in them. But that he and his apostles recognized the existence and power of evil spirits is certainly true, and the testimony of the New Testament writers goes to show that those spirits were rebuked and cast out of people by Christ and his disciples in numerous instances. Ingersoll is wrong in stating that John said nothing about "casting out devils." John's Book of Revelation mentions those beings repeatedly, and so John may be classed with all the other New Testament writers and with Jesus Christ himself in Ingersoll's list of the "mistaken." Now, how does Mr. Ingersoll know that diseases are never caused by devils? How does he know that devils never "reside in the bodies of men?" He does not condescend to

tell us. The evidence is just as direct and complete and conclusive that devils sometimes cause disease, and sometimes possess the bodies of men, as that disease exists and afflicts the bodies of men. Individuals have been afflicted by the presence within them of a power which causes agony unspeakable, and endows with unnatural strength the unfortunate victim so that a dozen strong men cannot hold one ordinarily weak person. Under this influence sometimes such persons have not only rent their clothing, but torn their bodies with a violence horrifying to behold, and at the rebuke of a servant of God in the name of Jesus Christ, the influence causing these disorders has instantaneously departed, leaving the patient in his right mind and healed of his infirmities.

Ingersoll classes those who are not perfectly satisfied that every word in the New Testament about "casting out devils is utterly false" as unintelligent. The class is very numerous. It includes many of the foremost thinkers of the nineteenth century. They may not be acquainted with the facts in relation to the casting out of devils in the present age, but they believe what is stated concerning those things in the New Testament. Ingersoll asks: "Is there anything in the literature of the world more perfectly idiotic" than what the New Testament contains on this subject? The answer is, Yes, it is to be found in "The Best Argument against Christianity," by Robert G. Ingersoll.

Mr. Ingersoll thus proceeds with his "best argument:"

"Can we believe that Christ raised the dead? A widow living in Nain is following her son to the tomb. Christ halts the funeral procession and raises the young man from the dead and gives him back to the arms of his mother. This young man disappears. He is never heard of again; no one takes the slightest interest in the man who returned from the realms of death. Luke is the only one who tells the story. Maybe Matthew, Mark and John never heard it, or did not believe it, and so failed to record it. John says that Lazarus was raised from the dead; Matthew, Mark and Luke say nothing about it.

"Lazarus did not excite the least interest. No one asked him about the other world. No one enquired of him about their dead friends.

"We do not believe in the miracles of Mohammed, and yet they are as well attested as this. We have no confidence in the miracles performed by Joseph Smith, and yet the evidence is far greater, far better."

"Can we believe that Christ raised the dead?" That

depends upon the evidence presented and our willingness to accept the evidence if sufficient to convince. Mr. Ingersoll, taking the ground of the disbeliever that such things are impossible, cannot be moved from his position by any amount of testimony no matter how conclusive it may be to the less sceptical. He pronounces the evidence as to the miracles of Mohammed as well attested as that of the raising of the dead by Christ. He further admits that the evidence as to the miracles performed by Joseph Smith is far greater, far better than as to the miracles of Mohammed or of Christ. Yet he declares, "we have no confidence in the miracles performed by Joseph Smith." Why not? If Joseph Smith performed miracles, why should we not have confidence in them? The same question may be reasonably asked in relation to the "miracles of Mohammed." The trouble with Mr. Ingersoll is that no matter how well attested may be the occurrence of something beyond his comprehension, he will reject it because it is contrary to his opinion of what is possible. There are many living witnesses to the manifestations of the power of God through Joseph Smith and his followers, in healing the sick, opening the eyes of the blind, causing the lame to walk, the deaf to hear, the dumb to speak, and even in the raising of the apparently dead to life. It is not surprising that, rejecting this living testimony borne by intelligent persons who gain nothing by their evidence, Mr. Ingersoll should also reject the testimony of persons who are dead, which has come down to us from the first century of the Christian era. Ingersoll the lawyer never gained a case in court on evidence as strong, as harmonious, as conclusive and as numerously attested as that now in existence as to the "miracles" performed by Joseph Smith, the Prophet of the nineteenth century and his associates and successors in the ministry. Yet Ingersoll the sceptic utterly refuses to accept this evidence, simply because it is something that he does not know, or claim to know, and which he does not understand.

The same fallacy runs through this alleged "argument" of Mr. Ingersoll's as that which has already been exposed. The fact that Matthew, Mark, and John did not record the occurrence mentioned by Luke, is no evidence that they

never heard of it or that they did not believe it. Each of the writers of the "Gospels" mentions some things not spoken of by the others, but everyone of them testifies to the raising of the dead by Jesus of Nazareth. Mr. Ingersoll is not a careful reader of the New Testament, or he purposely ignores some very important parts of it which ought to be considered in connection with the subject on which he treats. Matthew gives particulars of the resuscitation by the Savior of a young maiden, whose father had faith in him (Matt. IX: 18-25). Mark also testifies to the raising from the dead of Jairus' daughter (Mark, V: 22-43). John, as Mr. Ingersoll admits, relates the raising of Lazarus. Thus all the four "Evangelists" place on record their evidence on the main question at issue, which is: "Can we believe that Christ raised the dead?"

Now as to the objection that the young man of Nain "was never heard of again," that the raising of Lazarus "did not excite the least interest:" and that "no one asked them about the other world." Let us see how accurate the critical sceptic is in his rash assertions. Matthew says, "And the fame hereof went abroad into all that land" (verse 26). Mark states that when Jesus went to the house of Jairus, "Much people followed him and thronged him;" also that when the damsel arose, "they were astonished with a great astonishment" (verses 24, 42). Luke declares that when the widow's son was raised from the dead at Nain, "Many of his disciples went with him and much people" \* \* \* "And there came a fear on all, and they glorified God, saying that a great prophet is risen up among us; and that God hath visited His people. And this rumor of him went forth throughout all Judea and throughout all the region round about" (Luke VII: 11-17). Luke also adds his testimony to the raising of the daughter of Jairus from the dead (Luke VIII: 41-56). Next as to the alleged lack of interest in the raising of Lazarus: The account given by John shows that a great number of the Jews were present, and after Lazarus came forth, "Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and



Pharisees a council and said, what do we? for this man doeth many miracles. If we let him alone, all men will believe on him, and the Romans shall come and take away both our place and our nation. \* \* \* Then from that day forth they took counsel together for to put him to death." (John XI: 19-53). They also plotted to put Lazarus to death. (See John XII: 9, 17, 18). How much truth is there then in Ingersoll's bold assertion that these things "did not excite the least interest?"

How does Mr. Ingersoll know that the friends of Lazarus did not enquire about the other world? How does he know that the young man of Nain was "never heard of again?" Does Mr. Ingersoll, or any other sceptic, seriously entertain the notion that the New Testament writers who gave a brief account of some of the sayings and doings of Jesus Christ, are unworthy of credence because they did not give the pedigree and the full history of the lives of people who were healed or restored to life by Christ's administrations? Those writers narrated the essential circumstances relating to the cures and "miracles" wrought by the Savior, and that was sufficient to accomplish the end in view. On Mr. Ingersoll's reasoning, if his queries may be dignified with such a term, no credence should be placed on any history that has ever been written, whether sacred or profane.

Now for the next point in his argument:

"Is it not strange that at the trial of Christ no one was found to say a word in his favor? 'No man stood forth and said, I was a leper and this man cured me with a touch.' No woman said, 'I am the widow of Nain, and this is my son whom this man raised from the dead.' No man said, 'I was blind and this man gave me sight.' All silent."

No, it is not at all strange. Christ did not say a word in his own defense. He did not summon any witnesses in his behalf. "He was led like a lamb to the slaughter." The excitement and prejudice and hatred against him were so intense that even his nearest friends and closest disciples "all forsook him and fled." Even the valiant Peter was so overcome by the hostility of the multitude, that he denied any knowledge of Jesus. Mr. Ingersoll professes to be a lawyer. Why should he expect people who had been healed of some

disease, or who had witnessed the raising of some person from the dead, to bear testimony of these facts to disprove a charge of treason? If all the people who had been benefited by the ministrations of Christ had been willing to testify and had been permitted to speak, what bearing would their evidence have had upon the accusation before Pontius Pilate that Jesus claimed to be king of the Jews? Mr. Ingersoll does not seem to shine with any greater effulgence in this "argument" than as an expounder of the New Testament.

But let us hear him still further:

"Millions assert that the philosophy of Christ is perfect—that he was the wisest that ever uttered speech. Let us see: "Resist not evil; if smitten on one cheek turn the other." Is there any philosophy, any wisdom in this? Christ takes from goodness, from virtue, from the truth, the right of self-defense. Vice becomes the master of the world, and the good become the victims of the infamous. No man has the right to protect himself, his property, his wife and children. Government becomes impossible, and the world is at the mercy of criminals. Is there any absurdity beyond this?

"Love your enemies." Is this possible? Did Christ love his when he denounced them as whited sepulchres, hypocrites and vipers? We cannot love those who hate us. Hatred in the hearts of others does not breed love in ours. Not to resist evil is absurd; to love your enemies is impossible.

"Take no thought of the morrow." The idea was that God would take care of us as he did the sparrows and lilies. Is there the least sense in that belief?"

Again Mr. Ingersoll's reading of the scriptures is at fault. The quotations he makes in reference to the philosophy of Christ are taken from instructions given to his disciples. Many injunctions which were applicable to them might not be to people of the world. Believers in Christ should, and ought to, practice those teachings which were specially intended for them. The Sermon on the Mount was not addressed, as is commonly supposed, to the heterogeneous multitude, but to Christ's disciples. "And seeing the multitude, he went up into a mountain; and when he was set his disciples came unto him, and he opened his mouth and taught them, saying, (Matt. V: 1, 2). That is the introduction that Matthew gives in his report of the grandest sermon ever published. The philosophy and rules for moral conduct it contains were for those who listened to them. The Mosaic law in vogue among the Jews was adapted to a lower condition of society than

that which Christ sought to establish. Instead of rendering evil for evil, exacting "an eye for an eye and a tooth for a tooth," Christ taught the higher law of overcoming evil with good. Ingersoll asks, "is there any philosophy, any wisdom in this?" Yes, there is the profoundest philosophy and the highest wisdom. The world has practiced the opposite policy for ages, and the consequences are strife, bloodshed, the triumph of the strong over the weak, war, rapine and horror. Christ's philosophy, if practiced, would banish these woes and establish an era of peace and good will. But, as stated, his precepts were for his people, and among them they can be eminently practicable. Evil returned for evil is adding fuel to satanic fire. Forbearance, charity, kindness and love are heavenly waters to quench the destroying flames. The true disciples of Christ are brethren, who should dwell together in unity. And if one brother gives way to anger, the object of his wrath can better overcome that ebullition of evil by kindness than by retaliation. It would seem that anyone not blinded by the clouds of infidelity, would be able to perceive the beauty of the exalted philosophy and of the grand wisdom of Christ's precepts, in contrast with the worldly methods which put force against force and pit violence against violence, keeping society in a ferment and perpetuating the reign of evil.

But, is it true that Christ's teachings "take away from goodness the right of self defense?" Certainly not. That is only the inference of Ingersoll and others of his school. Why did Christ say, "And he that hath no sword, let him sell his garment and buy one?" (Luke XXII: 36). All the absurdities which Mr. Ingersoll sees as the result of the teachings of Christ are simply the result of his own false reasoning, founded on a perversion of the meaning of those teachings. No man is debarred thereby from protecting himself, his property and his family from the assaults of his foes. No nation is forbidden to defend its rights when assailed. No government is denied the authority to punish criminals. Apply the commandments of Christ to the disciples of Christ, for whom they are intended, and the difficulties conjured up by Mr. Ingersoll are banished like mists from the swamps when the morning sun beams upon the face of nature.

"Take no thought for the morrow." To whom were these words addressed? To men called by Christ to go forth and preach the gospel, "taking neither brass nor gold nor script for their journey, neither two coats," but to depend upon God for their daily support through people who would receive them and minister to their necessities. This was Christ's method of evangelism. The salary system, which obtains among modern ministers, is in utter violation of his rule. His apostles were to take no thought for the morrow. They were to be supplied by the people among whom they labored in the gospel. Ingersoll takes this rule, intended only for the preachers of Christ's gospel, and applies it to the whole world, and asks, "Is there any absurdity beyond this?" We do not think there is, if the query is asked as to Ingersoll's prostitution of the teachings of the Savior.

He wants to know whether Christ loved his enemies when he denounced them as whited sepulchres, hypocrites, etc. Why not? Christ could love the men but detest their evil works and ways. He showed no hatred in rebuking their iniquity. The best good that can be done to some men is to show them their wickedness and their folly. And Jesus was seeking the "greatest good to the greatest number" in his ministry. He taught the truth and exposed error. He condemned hypocrisy, but desired the reform of the hypocrite. He sought to put down wickedness for the good of mankind, but had no animosity against the individuals whose acts he condemned. This is a distinction *with* a difference that even Mr. Ingersoll ought to be able to appreciate. But this heap appears to be unable or unwilling to admit. In attempting to criticise the Hebrew scriptures, he should also take into account the oriental style of language in which they were written, which was in common use and which abounds in hyperbole and metaphor. In taking literally the sentences he quotes he is neither fair nor literary. But then he is nothing if not Ingersoll.

Here is the final standpoint of his peculiar position:

"If Christ was in fact God, he knew all the future. He knew how his words would be interpreted. He knew what crimes, what horrors, what infamies would be committed in his name. He knew that the hungry flames

of persecutions would climb around the limbs of countless martyrs. He knew that thousands and thousands of brave men and women would languish in dungeons, in darkness, filled with pain. He knew that his church would invent and use instruments of torture; that his followers would appeal to whip and fagot, to chain and rack. He saw all wars that would be waged, and he knew that above these fields of death, these dungeons, these rackings, these burnings, these executions, for a thousand years would float the dripping banner of the cross. He knew that hypocrisy would be robed and crowned, that cruelty and credulity would rule the world; knew that his church would extinguish reason's holy light and leave the world without a star. He saw his disciples extinguishing the eyes of men, flaying them alive, cutting out their tongues, searching for all the nerves of pain. And yet he died with voiceless lips. Why did he fail to speak? Why did he not tell his disciples, and through them the world: 'You shall not burn, imprison and torture in my name. You shall not persecute your fellow-men?'"

Mr. Ingersoll forgets the important doctrine of the New Testament that Christ was human as well as divine. He was "God manifest in the flesh." His conclusion, therefore, that Christ must of necessity "know all the future" is founded on incorrect premises and is illogical. In his mortality Christ had to receive light, wisdom and power from the Father. He said: "I can of mine own self do nothing; as I hear I judge; and my judgment is just because I seek not mine own will, but the will of the Father which has sent me" (Matt. V: 30). He said further: "My doctrine is not mine but his that sent me. If any man shall do his will he shall know of the doctrine whether it be of God or whether I speak of myself" (John VII: 16, 17). And again he said: "I have many things to say and to judge of you, but he that sent me is true, and I speak to the world those things which I have heard of him. \* \* \* I do nothing of myself, but as my Father hath taught me, I speak these things" (John VIII: 26, 28). Jesus might have known something of the future, as the Father showed it him, and yet not have known "all the future." Ingersoll, in jumping at conclusions, is unrivalled as a literary acrobat. But supposing Jesus knew how his words would be interpreted, or rather misinterpreted; supposing he knew of all the crimes, horrors and infamies that would be committed in his name; is he to be held responsible for those iniquities? Was he to hold his peace and refrain from declaring the grand truths which he came to teach, desist from the work which he was ap-

pointed to perform for the salvation of mankind, because he could foresee that his doctrines would be perverted, that his words would be misinterpreted, that wrongs would be wrought in his name? Is there anybody living and sane, except R. G. Ingersoll, who would intimate such a palpable absurdity?

Is there any truth in the assertions of this assailant of the Savior that Christ's "church" invented and used instruments of torture and inflicted the punishments that racked the world for a thousand years? That Christ's disciples tortured the bodies of men and women and crushed out their lives in anguish? How is it possible, in view of what Ingersoll himself has set forth as to the doctrine of Christ, that his church or his disciples could be guilty of such abominations? The diabolical deeds performed by bigots and fanatics whose assumption of priestly power and divine authority was a blasphemy against Christ, were so opposite to the teachings and spirit of the Savior, of his church and of his disciples, as the blackness of night is to the glory of mid-day and as hell is to heaven. What if the wretches, who maimed and butchered their fellow creatures, in vain attempts to promote their own faiths or accomplish their own ends, called themselves Christ's disciples, and their hierarchy Christ's church, is that any reason for charging up their enormities against him whose teachings and commandments they violated to the utmost?

Mr. Ingersoll says that against such dreadful things Christ "died with voiceless lips," and asks "why did he fail to speak?" The assertion is a direct falsehood, the question is an infamy. Ingersoll has furnished the refutation of his own calumny, and the answer to his own interrogation. The very philosophy which he pronounces the utmost height of absurdity, was a denunciation of such cruelties and an emphatic injunction against all the terrible deeds depicted by Mr. Ingersoll. The Sermon on the Mount, which he ridicules, bristles with pointed shafts against violence and wrong. In view of the precepts which Ingersoll quotes and laughs at as absurd, such as "love your enemies," "resist not evil," "if smitten on one cheek, turn the other," how can he have the impudence, to say nothing of the injustice and wickedness, to

assert that Christ died with "voiceless lips," against the wrongs which have been wrought blasphemously in Christ's sacred name? Is it possible that Ingersoll does not see how he contradicts Ingersoll? How he disproves his own base assumptions? How he shatters to pieces his own "best argument?" The whole tenor of Christ's teachings, the spirit which he breathed, the life that he led, the words that he uttered in his dying agonies—"Father, forgive them, they know not what they do"—proclaim peace, good will, brotherhood, kindness and charity. Men are not his disciples who have not his spirit and who obey not his commandments, the chief of which is, "Love one Another!"

Robert G. Ingersoll is both to be pitied and to be blamed. Pitied because of his spiritual blindness, which is a greater affliction than physical blindness. It is a misfortune for which some people are not altogether responsible. It may be to some extent at least an hereditary evil. But he is to blame for wilful attempts to pervert the teachings of real Christianity, to distort the sayings of Christ, to misquote the text of the New Testament, to exaggerate the plain meaning of Christ's philosophy in one breath and deny its utterance in another, and for the pettifoggery to which he resorts when, with flowery sentences and flights of rhetoric, he assails a religion which has brought to him and to the world most of the joys, the liberty and the civilization that lighten the darkness of this yet imperfect state of being. It is difficult by the exercise of the greatest charity to believe that he is honest or sincere, and the indignation that naturally arises in view of his many perversions of fact and theory, greatly weakens the pity that is felt for his defective spiritual vision. If his latest effort is "The best argument ever advanced against Christianity," all other efforts in that direction must be unworthy of notice, and Christianity stands not only triumphant, but actually untouched.

## EUROPEAN DIPLOMACY.

BY PROFESSOR JOSEPH M. TANNER, PRESIDENT OF AGRICULTURAL  
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European diplomacy is always the most interesting in that locality where the interests of the European powers conflict or would be likely to create conflicting interests. The spot may be a little insignificant island; it may be an unimportant kingdom in itself; it may be some province; the importance of the locality always depending upon the vantage ground that it may appear to have for any one of the great powers. Jealousy is largely the source of international diplomacy. Lately it centered in Greece, a kingdom of itself unimportant, whose affairs, but for the interest that the rest of Europe is taking in them, would be of little consequence to us and would awaken but little interest throughout the world.

A war has been going on between Greece and Turkey, the results of which are fully known to the world. As a matter of military science it has practically no importance; but it has a value to the student of history in the fact that around this little kingdom the war ships of the great nation hover, and the ministers of various countries are discussing the results of the war. Judging from the newspaper articles that one reads, there is almost universal disappointment. Throughout all Christian countries there has been a general wish that the Greeks might be successful; and yet, in the face of this universal sympathy for their cause, the governing powers, the executive departments of all these Christian countries that are occupied now in the adjustment of the question, reverse the public will and ignore the public sympathy.

There have been some substantial reasons for this, for



most of the countries interested are governed largely by public sentiment. But there are two reasons why public opinion does not control the actions of the ministers of foreign affairs of the leading powers. In the first place, some of the countries which have most to do in maintaining the balance of power in Europe, are uncontrolled by popular opinion, and in some public opinion is very weak, at any rate, fails to be a controlling factor. Europe must always count on Russia. France courted and it is very generally understood that she at last obtained an alliance with that country. Germany courts friendship, and Austria maintains a position non-committal, because Austrian and Russian interests may conflict. So that, when a statesman of France comes to the consideration of a question like that of the Orient, he must be divided in his judgments and decisions between popular demands and the wishes of Russia.

In the second place, public opinion is not so far-reaching in European countries in matters of foreign relations as in this country. It may evoke criticism, but it has no determined purpose as it has in local affairs. And again, those who have to deal with these questions find obstacles with which the masses of the people are unfamiliar. It is one thing to criticize, but quite another to remove the causes of criticism. Again, statesmen of Europe recognize the fact that in the discussion of the Eastern question a vast amount of religious prejudice has been brought to bear. These prejudices intuitively incline men always to take the side of the Christian as against the Moslem, and it very frequently happens that this sympathy sets aside all considerations of justice as between man and man.

Greece, without cause, created dissatisfaction in Crete and incited a rebellion, and its unjust course became so manifest to the nations that the great powers interfered; and because of this interference, and this solely, and to force the great powers into an awkward and dangerous position, Greece began war against Turkey. It had no justification, (except to gratify national vanity and resent the action of the great powers in their interference with Crete). That happened which everybody expected—the Greeks were defeated. They were

no match for the Turks; in the first place, they were unprepared for war; in the second place, they were too small in numbers, and in the third place, Turkey has a well disciplined army, officered, to a great extent, by Germans. Turkey made its demands. It asked for Thessaly and a war indemnity in money. Of course the powers would never grant Turkey the right to enlarge her national domains, especially on the European side of the Bosphorus. A money indemnity, therefore, was the only compensation for which the Sultan could hope. But there are serious difficulties in the way of obtaining this.

The Greeks are in debt, and it is difficult to secure a loan, perhaps impossible to secure any important loan and maintain an independent control of their finances and all the resources of government revenue. The proposition has been made, and is now discussed among the great powers, to make the loan to Greece and assume control of certain revenues to be collected by an international committee, who would thus become directly identified with the local and governmental affairs of the little kingdom, a most humiliating position for Greece to find herself in. This might be adopted as it was adopted in Egypt; but the great powers remembering how successful England was in her control and final absorption of all Egyptian revenues, have become fearful of the results.

But just at present an obstacle greater than the fear of the great powers has presented itself. Greece has an indebtedness of \$140,000,000, \$120,000,000 of which is due Germany. The Germans very naturally demand that before the revenues are turned over into the channel of the new obligations, which the indemnity to Turkey demands, the indebtedness to Germany be first paid off. That means that this international commission would not only have to provide out of the revenues the demands of the Turkish war indemnity, but also the past debts incurred by loans made in Germany.

But the question has been repeatedly asked, and in a most flippant manner, why not wipe out the Turkish power, especially in Europe, and settle this whole question? European Turkey cannot be wiped out of existence. It can only be transferred. Some kind of a government must exist there.

That government must be conducted either by the people within the country themselves, or it must be controlled by foreign governments. It may seem a paradox, yet it is nevertheless true, that among the many nationalities in the Orient, there are perhaps none that would not prefer that the Turks remain in control of that country rather than see it pass into the hands of the European powers. If the Greeks could control themselves, they would not object to their own control; neither would the Armenians. But the fact is that among the Greeks, Jews and Moslems they all prefer the rule of the Turks to that of any other people in Turkey. Greece could not govern; neither could Armenia, and it would be absurd to speak of a control of that country by the Jews. What then remains, if the country is to be controlled by the people who live in it? There is but one answer and that is conclusive—Turkish rule. The Turks are without question the most capable of administering the affairs of the country, and so far as every man is allowed his own independence, his religion and the privilege of attending to his own affairs, there is no freer country in the world.

Do the people of that country, then, want its administration carried on by foreigners? This must be an expediency, and it is a very doubtful one. Besides, if it is to be controlled by some foreign nation, what nation shall it be? England, Austria, or Russia? The problem is difficult. It is not a theory, it is not a question of abstract principle; it is a condition, the difficulty of which has no parallel in the history of the world. True enough, it has been said, that the best solution perhaps that could be made would be that of a partition, dividing the country up chiefly between Russia, Austria and England; but there could be no division, no natural division, no practicable division, unless most of the country were given to Russia and Austria, Russia receiving the greatest part of it. The position which Russia occupies naturally places her claims at the top of the list. Austria, who would be Russia's chief competitor in the distribution, hesitates. The population of that country is already a conglomerate one, and the great variety of nationalities within the Austrian domains is a source of great trouble to the gov-

ernment as it is. Besides, between Austria and the country which it would annex in case of division, lie Bulgaria and Servia; Bosnia and Herzegovnia could be disposed of, but Austria would need also to make her empire properly compact, and secure for the administration of governmental affairs, to include both Bulgaria and Servia. To this Russia, of course, could not consent.

Thus it will be seen that from whatever point of view you approach the problem of the partition of the Turkish empire, the obstacles are so numerous and so difficult as not only to perplex but to baffle the skill of statesmanship.

These conditions give assurance of life to the Turkish empire. But there are other reasons why so much vitality has been found within the dominion of the Sultan; and there are reasons, too, why his dominions may increase in strength. With the Turkish empire it is not a question of decadence on moral grounds, as it was in the days of Rome. As a rule, the Moslems are honest and virtuous. In these qualities they compare well with the Christians of their empire. But they are an unprogressive people. The immense resources of their country lie dormant; the government has not adequate means at its command, and the continuation of the empire depends largely upon its material progress. No one can say how long that empire might not last if these resources could be properly developed. Turkey is in a better financial condition today than it has been perhaps for centuries. Its revenues are improved. Its present monarch is a man of great sagacity, an indomitable worker, and said by those who have been in a position to know, to be one of the foremost statesmen of Europe; and while he lives it is not too much to say that Turkey will continue to maintain her own, if not increase her prestige among the nations of Europe, as she appears to be doing at the present time.

Turkey, therefore, seems to depend much upon the character of her rulers and the improvement of her revenues. And civilization is touching Turkey. This influence, and the development of the material resources of that country, will continue to encourage more and more to the advancement of the speculative spirit which in time must reach its inhabitants.

There is at this time an organization of young Turks in Paris, young Turks who have been educated in European cities, mostly in Paris, and who have become imbued with the ideas of Christian civilization. This organization is lending all its efforts to national reform. The influence of these young Turks over the present Sultan, although he opposes them and would gladly see them completely defeated if not put to death as traitors to their country, is very potent. Their publications, in spite of all censorship, reach many of the young Turks at Constantinople. Of course no one can say what Abdul Hamid's successor may be. If he should be rash and profligate, he would precipitate a war. At present the "sick man" seems to have taken a new lease of life. In the difficulties with Greece he has shown great skill and political foresight. The results have redounded to his good.

And there are those who believe that the Turk is capable of reformation and hold that the individual qualities of that nation give promise of progress and stability. It must be remembered that education in the last twenty years has made greater progress in the empire than in any preceding two centuries. There is certainly vigor in the national life. There is purpose and determination in the Turkish character when once the temper of the Turk has been aroused. What the Turk needs now very badly is money. It would give him a new lease of national life and perhaps a long one. If he secures his indemnity, as it seems most likely now, he would be greatly aided thereby; and if he can sell Palestine at a good figure, no one can say what solidity he might thereby be able to give to the nation. Palestine is of no value to the Turk as a matter of revenue. It is a source of religious contention. There are no Turks in the country, and for the turbulent Arabs that live there he has but little sympathy. If a Turk can overcome his religious scruples about Palestine, he perhaps would find no difficulty in disposing of it to the Jews, who seem just now to be agitating its purchase. Then again, the question of its sale would call forth European diplomacy, and it might become as difficult as its conquest by arms.

Turkey is and has been since 1870 a most fruitful source for discussion and differences in European diplomacy. All

other questions have either been subsidiary or remotely associated with the eastern question, and in its discussion and attempted settlement, prejudices and jealousies have arisen which now affect the European powers in other parts of the world.

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### THE NEW YEAR.

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Hark! the cock crows, and yon bright star  
Tells us the day himself's not far;  
And see when, breaking from the night,  
He gilds the western hills with light.  
With him old Janus\* doth appear,  
Peeping into the future year,  
With such a look as seems to say,  
The prospect is not good that way.

But stay! but stay! me thinks my sight,  
Better informed by clearer light,  
Discerns sereneness in that brow,  
That all contracted seem'd but now.  
His reversed face may show distaste,  
And frown upon the ills o'er past.  
But that which this way looks is clear,  
And smiles upon the new born year.

*The Casquet.*

\**Janus*: A Latin deity represented with two faces looking in opposite directions. Supposed to be the god of the sun and the year, to whom the month of January was sacred.

# RELIGIOUS FAITHS.

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## III.

### THE DOCTRINE AND CLAIMS OF THE EPISCOPAL CHURCH.

BY THE REV. J. B. HALSEY.

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The writer of this article has received a very courteous invitation from the editors of the IMPROVEMENT ERA, containing the following request: "We especially desire that a statement of the Episcopal doctrine should be made to our readers, together with a description of your system of Church government."

This paper is an answer to that invitation. The answer must attempt to say a good deal in a few pages. The Episcopal Church contains all sorts and conditions of men who differ on many matters of opinion and who yet unite in a definite faith and a common worship. What they believe they believe positively and with conviction. It follows that there are opposite things which they just as positively do not believe. In this brief paper it may happen that the definite belief must be stated positively, but never it is hoped uncharitably, and never without pointing to the evidence. Again a positive belief always points a contrast, sometimes a sharp one. The writer wishes to answer a direct request in a frank and direct way. He thanks the editors for their courtesy, and he hopes that this reply may be marked by the spirit of charity and earnest good will which has signally marked the invitation.

The standard dictionaries define the word "Churchman"

as meaning specifically an Episcopalian. In this article "Churchman" and "Episcopalian" will mean the same thing.

There are two theories in the world about a "church." One that it is a human organization with a divine mission; the other that it is a divine organization with a human mission. The first begins on earth and reaches out for heaven; the second is born in heaven and descends to earth. Under the first conception anybody can found a church, or leave a church that does not suit him and found another. Under the second conception God alone can found *the* Church, and to separate from that Church is called the sin of *schism*. The human organization has been the prevailing idea of Protestant Christianity, and countless sects and separations have been the result. The legal title of the Episcopal Church is "The Protestant Episcopal Church in the United States of America," yet she rejects the Protestant conception of a church. She believes the Church is a divine institution—not merely a philosophy, or a theory, but an *institution*—that it has a body as well as a soul, and that this body is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (St. John, I: 13).

There are three great branches of the Christian Church in the world today holding this latter theory: (1) the Greek Church, or the "Holy Orthodox Apostolic Oriental Church," as she styles herself, embracing the Greek, Russian and other Slavonic nationalities; (2) the Roman Catholic Church or the "Holy, Catholic, Apostolic, and Roman Church," as her full title is; and (3) the Anglican Church (to which the Episcopal Church belongs), which claims to be a branch of the One, Holy Catholic (i. e. Universal) and Apostolic Church founded by the Lord Jesus Christ Himself. This Anglican Church also claims to be peculiarly *the* Church for English speaking people. It is a large claim and ought not to be put forth without weighty credentials. These will be examined almost immediately in a glance at Church history.

But note first that the Lord Jesus Christ did found a Church. He promised that the gates of hell should not prevail against it (St. Matt. XVI: 18). This looks like a promise of perpetuity. He appointed a ministry with the



power of self-perpetuation (St. John XX: 21. Acts I: 21-26. 2 Tim. II: 2). This body, the Church, received the breath of life on the feast of Pentecost and began at once to gather spiritual children into the Christian family (Acts II). "They continued steadfastly in the Apostles' *teaching and fellowship*, in the *breaking of bread* and the *prayers*" (Acts II: 41, 42, Revised Version). This infant Church seems to be a *community*, with a definite *faith* to teach, and with some, very likely simple, *sacraments* and *forms of worship*.

Moreover this Church was not founded on the Bible! The Church had thousands of converts who had learned and accepted the Christian creed long before a single line of the New Testament was written. When the gospels and epistles were written they pre-supposed considerable previous knowledge on the part of their readers. The Church is not founded on the Bible. She produced the Bible. The two go together and condition each other. "The function of the Church is to teach; the function of the Bible is to prove, to verify, to correct the teaching." The Bible is the rule of faith, and the Episcopal Church strongly insists that "it is not lawful for the Church to ordain anything that is contrary to God's word written, nor besides the same ought it to enforce anything to be believed for necessity of salvation" (Art. XX, Prayer book). But on the other hand Episcopalians believe it is like putting the cart before the horse to found churches on the Bible. There are so many churches all claiming support and foundation from one and the same Bible, that something must be wrong with the method. Anything in the world can be proved by the proof-text system. It has been wisely and wittily said that Bible texts should be labelled like railway tickets, "Not good if detached."

In this Divine Institution, the Church, the power of preaching the gospel resides primarily in the living voice, as at the first. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. II: 2). This is the principle that underlies the doctrine of Apostolic Succession, of which mention will be made later.

## HISTORY.

But perhaps someone has been thinking the Episcopal Church was founded by Henry VIII. at the time of the Reformation. What right has it to claim an Apostolic Ministry and a history reaching back to Apostolic days? It is well the question should be asked and answered. No, Henry VIII. did not found the Episcopal Church. Such a statement, though very common, betrays an almost unpardonable ignorance of English history. One fact, however, is worth a page of assertion. Let the reader note carefully the following facts of history, and verify and amplify them as thoroughly as possible.

When and by whom Christianity was first introduced into Britain, history cannot positively say. There are traditions that St. Paul and Joseph of Arimathea preached there. Their chief historic value is that they witness to a very early date, but no one relies on them as history. There are passages in the writings of Tertullian and Origen (A. D. 208-240) which show clearly that Christianity had reached the Roman province of Britain by the beginning of the third century. A century later three British bishops, one presbyter and one deacon, whose names are preserved, were certainly at the Council of Arles in France (314). This proves that the British Church had the Apostolic Ministry and was in full communion with European Christendom. From Britain, Ireland was Christianized and then Scotland.

Not till 597 did the first missionary from Rome arrive. St. Augustine, sent by Pope Gregory I. found Celtic Christianity driven back to Wales and Cornwall by heathen invaders. He attempted to unite Celtic and Latin Christianity, but with poor success. His work northwards received a heathen set-back and Northumbria turned to Iona, Scotland, for a Christian bishop. So gradually the two movements—the Roman mission from Canterbury northward, and the Celtic mission from Iona southward—joined forces to make a national Church and an English nation out of many warring tribes. Whatever evils may be connected with an Established Church, it should never be forgotten that in England the Church made the State, not the State the Church.

Rome at this time had a certain primacy of honor as the greatest See in Western Christendom, but she was accorded no supreme power. In 680 Wilfred, bishop of Northumbria, appealed to Rome against a decision of the Archbishop of Canterbury. The Pope sustained the appeal. Wilfred came home with the confidence of having won his case, but was imprisoned and then banished for his pains. From the beginning the Church of England claimed independence and national liberties.

But Rome kept claiming greater and greater power, until in 1054 the Eastern Church parted company with her. The Norman invasion (1066) greatly increased this power in England. Yet in 1164 the Constitutions of Clarendon forbade carrying appeals to Rome without the king's consent. The Charters of Henry I. (1100), Stephen (1136), and Henry II. (1154) all begin by declaring the liberty of the Church. Then came the weak king John who actually consented to surrender his kingdom and become the feudal vassal of the strong Pope Innocent III. The result is one of the striking events in English history. The Archbishop of Canterbury, Stephen Langton, with the barons of England at his back, required the king to sign the Magna Charta (1215), the immortal charter of English (and American) constitutional liberty. These are its opening words—"The Church of England shall be free and shall have her rights entire and her liberties uninjured."

The famous statutes of *Praemunire* (1353, 1393) and *Provisors* (1351, 1390) bear additional witness to the historic independence of the Church against papal aggression.

Then came the revival of Greek learning and the discovery of printing, both paving the way for the Reformation. At last under Henry VIII. came the throwing off of the foreign yoke, and the old liberties became operative. The king was bad enough and his "divorce" case sad enough. However, his marriage with his brother's widow was against Church law and allowed only after a papal dispensation had been obtained. It was now pronounced "null and void" from the beginning. Moreover the Church and nation had long been restive under foreign interference and this was their opportunity to regain their

freedom. "Alterations in doctrine did not come for many years. The English Reformation began as a matter of policy, an affair of kings, and ministers and parliaments. It concerned itself with the assertion of national liberties, with the refusal of foreign claims, with questions of legal and constitutional history, not of theology or worship." (Wakeman's *Hist. Ch. Eng.*)

The claim that Henry VIII. founded the Church of England will not bear historical investigation for a moment. The Church reformed herself. There was no break in historic continuity. The Apostolic Ministry remained unbroken. Every attempt to impugn the Orders of the Church of England has resulted in conspicuous failure. Indeed in 1560 Pope Pius IV. offered to accept the results of the Reformation provided only his supremacy were acknowledged. This offer was declined and in 1570 Pius V. excommunicated Elizabeth, and shortly after the Roman Catholics in England withdrew from the National Church.

But what about America? The Church of England was planted in the colonies from Maine to Georgia though unfortunately no bishop was sent to oversee the flock. When revolutionary days came the name "Church of England" was enough to stigmatize all the Churchmen as Tories. Yet two-thirds of the signers of the Declaration of Independence were Churchmen. George Washington, Benjamin Franklin, John Jay, Patrick Henry, the Randolphs, Thomas Jefferson, and many more were Churchmen. The Rev. William White, afterwards first Bishop of Pennsylvania, was chaplain to the Continental Congress.

The first American bishop was Samuel Seabury, who was consecrated in Aberdeen, Scotland, Nov. 14th, 1784. He became Bishop of Connecticut. On Feb. 4th, 1787, William White and Samuel Provoost were consecrated in London and became Bishops of Pennsylvania and New York respectively. In 1792 Thomas J. Clagett was consecrated Bishop of Maryland by Bishops Seabury, White and Provoost. Today, (1897) there are eighty-four Bishops of the American Church, including Missionary Bishops in China, Japan and Africa; 4,618 clergymen, and 636,000 communicants. In 1835, just

before Bishop White's death, there was one communicant of the Church in every 353 of the population. Today there is one in every 98.

#### GOVERNMENT.

The preface to the Prayer Book asserts "that this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." Still, local circumstances required certain changes. Of course no connection between church and state could exist. Yet the men who framed the Constitution of the Episcopal Church were the very men who did much towards making the federal constitution. There are some very striking resemblances. The people have more power than in England, as indeed they had in the primitive Church. The Bishop is the head of each Diocese. Parishes elect their own Minister. The congregation elects wardens and vestrymen to represent them. The clergy of a Diocese, together with laymen elected by each parish, meet annually in a diocesan council to enact laws for the Diocese. The Bishop of course presides. No law can be passed unless both clerical and lay Orders concur.

The different Dioceses are united by a federal constitution which provides for a General Convention once in three years. The Bishops sit in one body, the House of Bishops. Four clergymen and four laymen elected from each diocesan convention constitute the House of Clerical and Lay Deputies. The analogy to the "senate and representatives in congress assembled" is very striking. Each house elects its own presiding officer. No measure can pass the lower house over the negative vote of the clergy or laity; nor can any law be made without the concurrence of both houses.

Missionary Jurisdictions do not support their own Bishops, nor do they have the full privileges of Dioceses. They are somewhat like territories compared to states.

Dioceses are usually sub-divided into Convocations, where the same clerical and lay representation prevails. There are many members but one body. The Bishop is the head, but the head is not independent of the body. Like every other, the Bishop is under certain legal restrictions and limitations,

but his office has pre-eminent moral weight. This thought leads naturally to the consideration of the

#### MINISTRY.

The preface to the Ordinal in the Prayer Book (p. 509) opens with these weighty words: "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." This three-fold Ministry was universal until Reformation days. Perhaps there was a type of it in (1) the High Priest, (2) Priests and (3) Levites of the Old Testament; and again in (1) the Lord Jesus Himself, (2) the Twelve, and (3) the Seventy of gospel days. After the resurrection, Jesus said to His Apostles, "As my Father hath sent Me, even so send I you" (St. John XX: 21), thus raising them to the first Order. They elected Matthias, so evidently their Order was to be perpetuated (Acts I: 25, 26).

Then there is an Order called *Elders* or *Presbyters* (Acts XV: 2, 4), and another order called *Deacons* (1 Tim. III: 8; cp. Acts VI). But what about Bishops (Phil. I: 1)? The name means "overseer" and was probably applied somewhat loosely at first, perhaps both to Apostles and Presbyters. An old writer Theodoret (424) throws light on this: "The same persons were anciently called Bishops and Presbyters and they whom we now call Bishops, were named Apostles." That is to say, the name "Apostles" was limited to early days, the Order continued under the name of "Bishops." St. Jerome (390) says: "Bishops occupy the place of the Apostles." Says the late Bishop Lightfoot, a very learned scholar, who is always careful not to overstate the evidence: "The three-fold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment or at least a Divine sanction."

The Bishops alone Confirm and Ordain. Presbyters or Priests preach and administer the Sacraments. Deacons, when duly authorized, preach and baptize. Of course the higher Order includes the lower. This three-fold Ministry

alone, Bishops, Priests and Deacons, can trace its history back to primitive days.

#### DOCTRINE.

The Creed of the Episcopal Church is as follows: "I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead and buried: He descended into hell; The third day he arose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen."

The word "hell" has the old meaning, "the place of departed spirits." "Catholic" means "Universal."

It will be seen that this Creed is simply the expansion of the baptismal formula (St. Matt. XXVIII: 19). It is probably alluded to by St. Paul as "the form of sound words" (2 Tim. I: 13). When a man wishes to be baptized in the Episcopal Church, he is required to subscribe to it, but to nothing more. There are no Confessions of Faith nor Articles of Religion that he must accept. The Thirty-Nine Articles form a valuable exposition, some more, some less valuable, of this Apostolic Faith. But they have the human limitations of time and circumstance, and stand on a different level entirely from the Creed.

The Nicene Creed is a slightly fuller statement of the Apostles' Creed, put forth to guard more absolutely the Divinity of the Lord Jesus Christ and of the Holy Ghost, but containing no new doctrine. Every Churchman believes fully that Jesus Christ is "the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made: Being of one substance with the Father; By whom all things are made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary,

And was made man" (Nicene Creed). There are what are popularly known as High Churchmen and Low Churchmen and Broad Churchmen of a dozen shades whose opinions on many matters merge and differ like the colors of the rainbow, but all contend earnestly for this "faith which was *once for all* delivered to the saints" (St. Jude 3, Revised Version). Their belief in the Creed is absolute and final; their understanding of it progressive. As St. Anselm profoundly said, they "believe in order to understand" it, convinced that it is the revelation of God to men; that the Church is the witness and keeper of it; and that every article in it can be concluded and proved from holy scripture.

This Creed proclaims the mystery of the Godhead, the Trinity in Unity. Of course this truth is beyond human comprehension. The Infinite cannot be reduced to any human definition. If it could, it would not be God. Moreover it proclaims God as the eternal self-existent One, the immutable "I Am." (Ex. III: 14); "the same yesterday, and today, and forever" (Heb. XIII: 8). The distinction between the Creator and the creature is absolute. God alone is worshipped. Men and angels refuse worship (Acts X: 26. Rev. XIX: 10). It is true that men are made in the image of God and are to be made sons of God by adoption and grace through the Incarnation, but though they are to become "partakers of the divine *nature*" (2 St. Peter I: 4). It is never said that they can be partakers of the divine *essence*. In the Greek New Testament different words mark this distinction very clearly.

This Creed is very simple, yet it embodies the biggest philosophy ever held by mortal man. Every heresy known to history has been a shrinking of it somewhere. No new knowledge has ever required it to be stretched. Narrow interpretations of it have given way again and again to broader and truer ones, but the Creed itself remains the same, its words do not fail.

The Episcopal Church believes it to be her solemn duty to hold fast to this Creed as the full statement of revealed truth. She believes in progression and development and that the Spirit is come to guide Christians into all truth (St. John XVI: 13); not however by proclaiming new dogmas but by



bringing to remembrance the things Christ said (St John XIV: 26). "He shall glorify me, for he shall take of mine, and shall show it unto you" (St John XVI: 14). She believes Christ's words are like an inexhaustible mine, ever yielding new treasure. She remembers that "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth out of his treasure things new and old" (St. Matt. XIII: 52). Her mission is to proclaim the ancient Creed as all-sufficient to assimilate new knowledge and solve new problems.

She grieves when a part of the Apostolic Creed is discarded, and she likewise grieves at accretions of modern dogma as both misplaced and mistaken. She can say heartily with St. Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. VI: 24) but she cannot accept either additions to, or subtractions from, the old Creed; and for this very simple reason: If, as she firmly believes, Jesus Christ is one Person in two perfect Natures, very God and very Man—and on that fact her whole faith rests—his Incarnation must be the revelation of God. "He that hath seen me, hath seen the Father" (St. John XIV: 9). She cannot conceive that any one can add to this personal revelation of God Himself, and this she thinks is the basis of St. Paul's solemn warning against any one, man or angel, preaching "a *different* gospel, which is not *another*," as the accurate translation reads (Gal. I: 7, Revised Version).

She believes many things in the Old Testament were provisional and temporary, and allowed not because they declared God's perfect will, but because they were the best things possible under the circumstances. She maintains that Jesus proclaimed this principle when he said, "For the hardness of your heart Moses wrote you this precept" (of divorce) (St. Mark X: 5). But on the other hand she holds with equal conviction that Christ's words are final both in ethics and in doctrine and that though "heaven and earth shall pass away, His words shall not pass away" (St. Matt. XXIV: 35).

#### WORSHIP.

Churchmen use a Prayer Book, for common prayer. In

this they have warrant both from Scripture and from history, together with the satisfaction of an excellent method in practice. The stock objections against prayers out of a book—that they must become monotonous, formal and mechanical—are always the imaginary objections of those who have never fairly tried it. Some of the advantages are manifest—the Prayer Book is comprehensive; its devotion elevated and sustained; its educational value in training worshippers great. Its compilation is the history of the devotions of Christendom. In it penitence and praise, petition, thanksgiving and intercession find their due proportion. It creates a robust and well rounded worship.

“The essential germ of the Church’s worship was planted by Jesus: first, when He commissioned the Ministry; second, when He commanded Holy Baptism; third, when He instituted the Holy Communion. Around these three offices all other forms and ceremonies of Christian worship and obedience necessarily center. Around these three, all the Liturgies of the Primitive Church clustered, and from these all other Offices of the Church were developed.” The Lord’s Prayer marks the crisis of every service, being itself the norm of liturgical expansion. The Prayer Book contains Offices for Sundays and for week days and for every turning point of life from birth to death. The children of the Church imbibe their most holy faith more through the language of devotion than from treatises on divinity or from theological expositions.

The greatest service of all is the Divine Liturgy, or the Holy Communion. The American Liturgy, the most perfect in Christendom, was the gift of the Scotch rather than the English Church. Its history can be traced to the St. John group of liturgies and to Ephesus, not to the St. Peter family and to Rome. This is one of many instances where the Anglican Church is nearer to the Greek Church than to the Roman.

To Prayer Book Churchmen other kinds of service are unsatisfying and too often lacking in the dignity of worship. Episcopalians would not however impose their Prayer Book upon others as an essential. The Episcopal Church feels that she has a mission in God’s future to weld into one body

the fragments of a divided Christendom. At her General Convention in Chicago, 1886, she put forth a platform of essentials which was endorsed by the whole Anglican Communion at Lambeth, London, in 1888, as follows:—

“(a) The Holy Scriptures of the Old and New Testaments, as ‘containing all things necessary to salvation,’ and as being the rule and ultimate standard of faith;

“(b) The Apostles’ Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith;

“(c) The two Sacraments ordained by Christ Himself, baptism and the supper of the Lord, ministered with unfailing use of Christ’s words of institution, and of the elements ordained by Him;

“(d) The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.”

This is her foundation, a “Church built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone.” “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. III: 11).

Her duty is to “keep that which is committed to her trust” (1 Tim. I: 20.) By being true to the past she looks to meet the future with expectancy and with hope. In Bishop Lightfoot’s words: “She has remained steadfast in the faith of Nicaea, [i. e. the Nicene Creed], but she has never compromised herself by any declaration which may entangle her in the meshes of science. The doctrinal inheritance of the past is hers, and the scientific hopes of the future are hers. She is intermediate and she may become mediatorial, when the opportunity occurs.”

While she is steadfast and unswerving in matters of faith, she is catholic in matters of opinion. She has no desire to make all men of one pattern, nor does she believe in being wise above that which is written. “In things necessary unity, in things not necessary liberty, in all things charity” is her motto. With this comprehensive solidity, rooted firm on the unshaken foundation of God’s planting, she claims humbly

and not arrogantly to be the true branch of Christ's Holy, Catholic and Apostolic Church for the English-speaking world.

### TIME'S SONG.

O'er the level plain where mountains greet me as I go,  
O'er the desert waste where fountains at my bidding flow,  
On the boundless beam by day, on the cloud by night,  
I am rushing hence away! who will chain my flight?

War his weary watch was keeping—I have crushed his spear:  
Grief within her bower was weeping—I have dried her tear:  
Pleasure caught a minute's hold—then I hurried by,  
Leaving all her banquet cold and her goblet dry.

Power had won a throne of glory—where is now his fame?  
Genius said, "I live in story"—who hath heard his name?  
Love, beneath a myrtle bough, whisper'd—"why so fast?"  
And the roses on his brow withered as I passed.

I have heard the heifer lowing o'er the wide wave's bed;  
I have seen the billow flowing where the cattle fed;  
Where began my wanderings? Memory will not say!  
Where will rest my weary wings? Science turns away!

*Anon.*

## A PLEA FOR FICTION.

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The statement made by critics that fiction reigns supreme in the literature of the day is no doubt true. In the list of published books, the novel takes the lead. Fiction comes in a continuous stream from the press of the country, and it reaches all classes of society.

Is the Latter-day Saint justified in reading fiction? I think I hear a mighty chorus of "No" from the spectacled fathers and mothers as they pause in their reading the latest tabernacle sermon, and a faint hearted "Yes" comes from our boys and girls as they timidly half conceal the story with the proverbial yellow back.

Both may be right, both may be wrong, for this reason: There are good novels and there are bad novels, as well as good and bad in all classes of books. This fact every reader, every parent, and every provider of reading matter should know.

I enter a plea for fiction, the good, pure, elevating kind. You, good soul, who claim that everything that is not a fact, or that does not literally happen is bad, have no scruples in hanging on your walls a beautiful oil painting, whose majestic hills, green foliage, and blue waters have no real existence save in the imagination of the painter. The incidents of a story are just as existent as the scenes of your picture. You distinguish between drawings, praising the beautiful and condemning and shunning the evil. Consistency claims that you should do the same with the products of the pen.

Again, some, who strictly exclude every work of fiction from the home, admit any newspaper. The latter may be

and often is filled with accounts of base deeds and revolting crimes put into readable form and which are eagerly "devoured" by the young. As such reading matter is supposed to be true and deals with facts, it is all commendable or at least, permissible; but the story wherein characters are drawn that beautify honor and virtue and nobleness, is shunned and condemned. Facts may be debasing, fiction may be elevating. Jesse James was a reality, Adam Bede was not.

The Great Teacher recognized the value of fiction in presenting truths to the understanding. Of him it is said: "But without a parable spake he not unto them." Many eminent writers have recognized this. The dreariest description or argument may have vitality and interest brought into it by bringing it in contact with human life and action. Vivid life pictures of any time or any place may be portrayed by the story. What historian has so correctly colored historical characters as Shakespeare? What can be better than Hugo's pictures of Parisian society? If you would know English life read Dickens.

Now then, if reading novels is not a sin, what will help us to choose the right kind? Among the vast amount of advice given on this subject, perhaps none is of more importance than this: Know the authors, learn something of the writers. "Doth a fountain send forth at the same place sweet water and bitter?" A writer consciously or unconsciously weaves within his work his own emotions, sentiments, conceptions of right and wrong, of duty, or morality. Then first, even above the literary qualifications of a writer, see to it that he or she views the virtues from the proper standpoint. Too few people know nothing about the authors of the books they read.

We should know that many names do stand for something. What a help it would be, for instance, if we always remembered that Scott and Lytton wrote historical romances, and that Cooper's were mostly of Indian adventure; that George Eliot's works are always deep, but the *Duchess*' are shallow; that Crawford is a romancist and Howells a realist; that Mary D. Ward writes of English life, religion and social problems, and Mrs. Herbert D. Ward describes New England scenes; that Mrs. Holmes writes solely of love, Mayne Reid

of adventure, and Antony Hope of love and adventure, mixed; that no father or mother need fear to place in their children's hands stories written by Mrs. Alcott.

"The prose story," says a recent writer, "comes close to the heart of the world, gets into the pulses of the people, lounges in the slippered ease of the drawing room, swings in the summer hammock, circulates in the brain of the day, airs its opinions, its theories and philosophies through human lips in a hundred lands, and is read, read, read!"

Yes, the world reads fiction. If one has a message to deliver, he puts it in a novel, into a living, breathing thing. The Latter-day Saints have a great message to the world. What a field is here for the pen of the novelist. As Tennyson says:

"Truth in closest words shall fail,  
When truth embodied in a tale,  
Shall enter in at lowly doors."

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## THE EXCHANGE.

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We pledged our hearts, my love and I—  
I in my arms the maiden clasping;  
I could not tell the reason why,  
But, oh! I trembled like an aspen.

Her father's love she bade me gain;  
I went and shook like any reed!  
I strove to act the man—in vain!  
We had exchanged our hearts indeed.

S. T. COLERIDGE.

# BIBLE STUDIES.

BY NEPHI L. MORRIS.

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## III.

"This lamp, from off the everlasting throne,  
Mercy took down, and in the night of time  
Stood, casting on the dark her gracious bow,  
And evermore beseeching men with tears  
And earnest sighs, to hear, believe, and live."—*Pollock*.

We have examined the testimonies of witnesses who wrote in various periods reaching from the beginning of the Christian era back to days when history writing was in its infancy. Strong as that class of evidence is for the genuineness and authenticity of the books of the Bible, in the Bible itself we find much testimony of equal strength—testimony that cannot be refuted. This I shall call *internal* evidence, because it comes from within the book itself. It consists of the language, the style of its diction, of the historical facts recorded, and the spirit in which it is written.

Many of our readers may not be conscious of the fact that languages grow; that they pass through the various stages of infancy, youth, maturity and old age; but they do grow, and precisely in the same manner as do nations in various departments of education and industry. And what is more forceful still, the civilization of a people is reflected more perfectly in their language than in any other one thing. With equal precision and certainty you will observe this truth in the language of individuals. Culture and urbanity are manifest in the slightest utterance of a truly educated person, while the reverse is apparent when an uncouth person opens his mouth. A very simple illustration of the growth of language will be



brought to your attention if you will examine a few lines from Chaucer or Spencer, poets who stand on the very threshold of that resplendent domain—English literature. They wrote in a style so quaint and queer to us, that it is hardly intelligible without much study. To that same period of literature belongs John Wycliffe, the “morning star” of the Reformation as he is called. Here is an interesting and intricate bit from his translation of the New Testament (Matt. 3: 1-3):

**In thilke days came Joon Baptist prechyng in the desert of Jude, saying, Do ye penance: for the kyngdom of hevens shall neigh. Forsothe this is he of whom it is said by Psaye the prophete, as a voice of a crying in desert, Make ye ready the wayes of the Lord, make ye rightful the pathes of hym.**

Compare this plain, homely extract to the fine English of the Elizabethan age, which was graced by Shakespeare and Bacon; then compare it to the finished English of today, and you will see that our language has passed through a wholesome and beautiful growth. Now the history of our language is the history of all other languages in point of growth. So it was at all events with the Hebrew tongue, the one in which the Old Testament was written. If such apparent changes were accomplished in the lapse of five hundred years, from Wycliffe to the present, may we not with consistency look for like changes to have occurred during the period of one thousand years, reaching from Moses to Malachi? Of all the Oriental, or rather, Shemitic languages (i. e. languages that sprang from Shem)—the Hebrew is said to bear the marks of being the most ancient. Hence it had passed through the periods of infancy and youth long before it had a Moses to perpetuate its fame. In fact the period reaching from the age of Moses to that of David has been called the *golden* age of the Hebrew language. It declined in purity from that time to the reign of Hezekiah or Manasseh. It was corrupted by the political and commercial intercourse with the Babylonians and Assyrians. This is called the *silver* age. Then succeeded the still more inferior age called the *iron* age, extending down to the captivity. After this the *leaden* age followed; *leaden* because it became so bad, being fatally cor-

rupted by the Chaldean tongue. It was laid aside and replaced by the Greek language. By comparison there will be found to exist in the Hebrew literature of these various periods pronounced changes and differences in style, an altered manner of expression. Upon this fact Hebrew scholars universally agree. Here then may be found an argument which proves beyond refutation that the different books of the Old Testament were composed at different times and at distant periods, and hence this fact may become a strong evidence of their genuineness. The various books of the Old Testament have too great a variety of style to be the product of one age, or the work of one or a set of contemporary Jews. The argument is that if the books of the Old Testament are forgeries, there must have been a succession of imposters, each in his own age, with hundreds of years sometimes intervening, each of whom concurred to impose upon posterity, and voluntarily taking up the design of his predecessors—a thing preposterous to right reason—inconceivable—and therefore most likely untrue.

Splendid argument for the genuineness and authenticity of the Old Testament is found in the numberless circumstances of time, place, persons, etc., mentioned in the various books. The geography of places of Hebrew history are always mentioned and to this day are marked and preserved. To employ our space best we will substitute the mention of these many well known events and happenings, customs, etc., by argument of a confirmatory nature taken from outside sources, viz.: civil and natural history. The work of imposters or forgers do not abound in particularities as does the Bible; for if an imposter were to mention so great a number of particulars it would place him in a position where he would most likely and most easily be detected, and it would be difficult indeed for a forger to supply such a detailed statement of facts. Parties concerned in the transactions would be quite likely to keep an accurate record of them, but it would be a work of almost super-human invention, and an immense stretch of human ingenuity to produce from nothing such numberless particularities as abound in all parts of the scriptures. Suppose these books to be forgeries, surely the people on the ground

at the time of their production had it in their power to detect the fraud, and it certainly would have been in their hearts to do so, since by doing so they would liberate themselves from the reproaches written, from the obligations the moral law imposed, and the condemnation their disobedience challenged; moral laws too, demanding observances which were not easy or at all pleasing to their natures to perform. But that people did not expose the cheat (supposing the books spurious), but from the very beginning, the act being almost contemporary to the account, they observed the laws and ceremonies; and for three thousand years have continued to commemorate various historical events (as, for example, the Passover, which to this day is kept), and the religious rites, all of which stand as enduring monuments to the authenticity and genuineness of these very remarkable records.

We might safely rest the credibility of the Old Testament narrative on the arguments adduced, but there comes to us such an abundance of strong and willing testimony from natural and civil or profane history that, had we space in proportion to the evidence and argument at hand, the common objections of infidels could be met by a complete refutation.

Geographical research has located nearly all the ancient cities, streams, mountains, plains, etc., mentioned in the Bible. The pick and shovel have removed the dust of centuries and opened to the sunlight cities, dwellings, temples, human remains and records, all of which go far in confirming the place, time, custom, manner of living, state of civilization, as described in this book called the Old Testament. The creation of the earth and the introduction on it of plant and animal life though told best in it are by no means told alone in the book of Genesis. There was published quite recently an interesting account of the discovery of six stone tablets, dug up from the ruins of Nineveh. Though sadly disfigured and time-mutilated, enough has been deciphered from these tablets, buried from the sight of man for more than two thousand years, to make out a complete story of the creation. Within the last few years the ruins of six great Chaldean or Babylonian cities have been excavated with the result that the history of man has been traced back more

than six thousand years (presumably), and it is elicited that at that remote age a high state of civilization existed. These excavations of Nineveh, Ur, Babylon and other cities have brought to light seven distinct accounts of the creation. In relation to these accounts and the Bible the following statement stands under the eminent name of Dr. Henry Mason Baum, editor of "Monumental Records:" "Therefore it can be safely said that wonderful as these recent discoveries are they do not shake the historical foundation of the book of Genesis. In fact these historical discoveries would seem to confirm rather than contradict the statements of the Bible."

One of the most striking confirmations of the Mosaic account of the creation is the very general adoption of the division of time into *weeks*, which extends from western and Christian Europe to the far distant shores of Hindostan; it has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans and the northern barbarians. Some of these nations had little or no intercourse with the Hebrews, or in fact with any other nation, being, like the Chinese, walled out from the rest of the world. The creation was completed in six days, more properly speaking, six epochs or eras, and the Creator rested from his labors on the seventh. In commemoration thereof man was commanded to labor six days only and set apart the seventh for rest and divine worship.

A glimpse of the Garden of Eden and man's pristine purity and innocence is seen through the traditionary fragments of the classic poetry, ancient fables, and legends of antiquity. And it is quite probable, too, that the ancients borrowed their custom of consecrating groves to the worship of their deities from the paradise described in Genesis.

The fall of man as recorded in the same book is not to be put aside as a fable or allegory. The painful reality of the Fall is indicated in the tragic scene enacted on Calvary, and there and then re-attested by heaven. The story of the introduction of evil into this world, though partly obscured by mythology is seen like a gem gleaming through encompassing rubbish in the heathen legend of Pandora. Our mother Eve who was the instrument used in bringing evil to us or us to

evil, is represented in the story by Pandora who, being led by a fateful curiosity to open a casket that had been given her by Jupiter, out of it flew all the evil into the world, and she became the cause of all the miserable occurrences that befall mankind. Hope alone,—the hope of promised and long remembered deliverance—remaining at the bottom of the casket.

Original sin has been universally recognized though under various titles, by all the philosophers and poets of antiquity. Pythagoras termed it the fatal companion of man, the noxious strife that lurks within us, and which was born along with us. Plato called it natural wickedness. Cicero lamented that men are brought into the world frail and infirm, with souls prone to divers lusts. Seneca said that the seeds of all vices are in all men, though they do not break out in everyone. And Juvenal has strikingly corroborated Paul of Tarsus (Rom. VII: 18-23), where he says, "Nature unchangeably fixed runs back to wickedness, bodies to their centres."

The translation of Enoch is easily traced in the Grecian fables of the translation of their heroes, or demigods; some of whom are fabled to have ascended to the heavens alive and to have been turned into stars and celestial signs. An interesting legend is preserved by the Mayas of Yucatan who claim that there once lived *on this continent* a man so mighty and powerful that when he spoke the ground trembled beneath him, and that he and his city were taken up to heaven. No part of the Mosaic history has been so ridiculed as that which pertains to the deluge, though no part that ever occurred has been better attested both by civil and natural history. The natural history of this event is recorded on the loftiest mountain tops of the earth, such as the Andes, the Alps, Apennines, Pyrenees, Libanus, Atlas and Ararat. There, and in short on all the mountains under heaven, whenever search has been made, are found the fossilized remains of animals belonging to a former world, shells, skeletons of fish, and mammals of every kind. And these are found at elevations ranging from seven thousand to sixteen thousand feet above the present sea level.

The history of all races is seen with clearness if the re-

peopling of the earth be recognized in our second father, Noah, and his three sons. To this family racial tradition and histories are invariably traceable. Chaldean history freely confirms the Mosaic account of the Tower of Babel, which was the first great event in history after the deluge. Such respectable authorities as Strabo, Diodorus Seculus, Solinus, Tacitus, Pliny and Josephus, expressly attest the Bible history of the destruction of Sodom and Gomorrah. And so we might go on with this class of evidence.

The history of the Bible is of far greater antiquity than any other records extant; and it is remarkable that, in many instances, it shows the real origin of those absurd fables which disgrace and weaken all other histories of remote times, which is no feeble proof that it was derived from some surer source than human tradition. Contrast the natural, accurate, simple and sensible account given of the origin of the Hebrew race with the myth-shrouded beginnings of Greek, Roman and other heathen nations. The latter emerge from clouds of oblivion in a manner more absurd than the fabulous stories of the Arabian Nights, while the former is just as it must have been, real and natural.

Now, to all this add the testimony of the Jews themselves, as bearing witness to this day in all countries of the world to the truth of their ancient history, that is, to the truthfulness of the Old Testament. Consider the strength of that testimony as manifested in the tenacity exhibited in their racial characteristics, the fixed and lasting attachment to their religion and laws, then consider the awful predictions wrought into the fabric of their national history, which predictions condemn them in their past and their present, and that prophecy-interwoven-history of the Old Testament, finds an absolute vindication in the present state of the Jews.

# YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
SAINTS' COLLEGE, SALT LAKE CITY.

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## II.

### NAPOLEON BONAPARTE.

#### I.

The prodigy of history, the Ishmaelite of rulers, "his hand against every man and every man's hand against him."

This is the key of his character. In youth as in manhood, in school-days as on the throne, he was always the same—strong, petulant, self-willed, solitary. No warmth of love could thaw the icy reserve of his selfishness, no fire of friendship melt the iron of his ambition. Whenever his genius blazed forth, it was only to scorch the wings of his poor, moth-like friends and enemies; and falling governmental systems but added fuel to the flame. It was a fire which burned, but failed to warm, a blaze which attracted, only to destroy. Self-centered, he looked with calm indifference on the fortunes or the misfortunes of others, measuring their importance only by their influence on his career. In the light of this estimate of his character, and with a preliminary knowledge of his overpowering genius and ability, we can read aright the history of his youth.

Napoleon Bonaparte sprang from the poor gentility at the time when that class counted for very little in the economy of European politics. Furthermore, he was by birth a foreigner, in part, to France, the nation under whose care his youth was spent.

Poverty added its heavy load to the burdens placed upon him by birth, and every misfortune gave rise to a real or fancied grudge against his associates. A butt of ridicule to his companions, he paid them back with scorn, and in his taciturnity he fancied that the world was at enmity with him and his cherished hopes.

Pride was also a factor in the formation of his early career, and the pride of the poor is a power, compared with which the pride of wealth is a pigmy of weakness.

His early training had a great effect on his youthful character. His father was one of those well-meaning, weak, vapid characters, who vacillate from one magnetic pole of thought and action to another, and are unfortunate at both; but his mother was a woman of integrity and practical sense; and most of the forming that his character acquired, may be said to have come from her. For the rest, it grew in response to his environments. His mother subjected him to sound discipline which subsequently impressed itself so strongly in his contact with men, and was one key to his power over them. The rigor of his early education is accountable for many of the peculiarities manifested in his adult life.

When a boy of ten he was placed in a military school at Brienne, and here he commenced to endure the taunts and ridicule which such an uncouth, unpopular person would naturally excite. A pen picture of the boy during his first few years at the school, would be interesting, could it be correctly drawn. His complexion was sallow and dull. His hair black and stiff like an Indian's, and hung in unkempt confusion. His figure was slight, almost to meagreness, and his limbs, clad in the light leggings appropriate to his age, deserved the appellation of "spindles." There was practically no expression in his face; his eyes were dull and devoid of lustre. His manner at that time would have impressed no one save with its utter absence of distinction.

To cap the climax, and to give his mischievous companions further grounds for ridicule, he spoke French with a strong Italian accent: as if this were not enough, (and his companions were not sparing in their ridicule of his personal



peculiarities) his birthplace, Corsica, was an object of their derision. He resented this even more than their personal taunts, for at that time, his one consuming ambition was to set Corsica free from the tyranny of the French.

This smoldering fire of feeling manifested itself occasionally in sudden flashes of indignation. One incident of this kind is worthy of mention. While he was attending the school at Brienne, he came in daily contact with the spirit and genius of the French, whom he regarded as the enemies of his native Corsica. Despising them with all his heart, and stung by his own imaginary wrongs, he wandered through the building, and entered a room where a portrait of Choiseul was displayed. This man Napoleon regarded as the worst of Corsica's enemies. At sight of the portrait all the bitterness of the ten-year-old boy's heart was awakened, and he broke forth into bitter revilings against Choiseul in particular and the French in general. His dramatic attitude—his fist clinched and extended toward the portrait, and his thin body erect and rigid, his shrill voice, piping in childish treble, and resounding through the rooms, made an impression both ludicrous and exasperating to those who saw and heard him. The punishment they inflicted upon him served only to increase his rebellious disposition.

Concerning Napoleon at this period, Prof. Sloane says: "Dark, solitary and untrained, the new scholar assumed the indifference of wounded vanity, despised all pastimes and found delight either in books or in scornful exasperation of his comrades when compelled to associate with them. There were quarrels and bitter fights, in which the Ishmaelite's hand was against every other. Sometimes in a kind of frenzy he inflicted serious wounds on his fellow students. At length even the teachers mocked him, and deprived him of his position as captain in the school battalion. The climax of the miserable business was reached when to a taunt that his ancestry was nothing, his father a wretched tepstaff, Napoleon replied by challenging his tormentor to fight a duel. For this offense he was put in confinement, while the instigator went unpunished.

What wonder is it that solitary musings and moody

silence should characterize the years of his further stay at Brienne? In a quiet nook he fortified himself against his schoolmates, resenting most savagely all attempts to intrude upon him, and then he spent hours poring over books, and pensively musing on his wrongs and difficulties. What schemes and plans for the future developed in his mind while he was isolated from his companions, and ostracised, in a way, from their society, it is impossible to say. But there is no doubt that much of the taciturnity and the enmity towards men which marked his later life, developed during this important period. It may also be that a hatred for the French and for French institutions arose within him, through the enmity he felt for the French who tormented him. It seems almost a case of retribution that he should become at a subsequent time, the arbiter of France's destiny, the absolute commander of her armies (including the boys who ridiculed him in youth), and, in a manner, the scourge of his adopted country.

From one standpoint, however, he was benefited by this enforced seclusion from the companionship of the boys of his age. While it developed moodiness and taciturnity it also enabled him to make rapid progress in his studies, and he soon began to attract the attention of his superiors by the great intellectual qualities which afterward distinguished him. This enforced training developed another of the masterful qualities which remained with him through life and became stronger each year,—his wonderful self-reliance. As a boy he became equally independent of the good will and the enmity of his companions. He was neither to be assisted in his career by the one, nor deterred by the other. Regardless of the wishes of friends and foes alike, he learned to go on in his work as if the fates impelled him; he came to regard himself, in a word, as "the man of destiny." That it is never right or expedient to become oblivious, or even unmindful of the wishes and interests of others, goes without saying. Such a condition may enable a man to gain his end quickly and thoroughly and may assist him in accomplishing any ambitious purpose, but it will never yield him true and perfect satisfaction. An admirable quality in its way, self-reliance must be coupled with a proper regard for others, before it can accom-

plish its legitimate ends. From regarding his companions in youth as his enemies, it was a natural step for him to regard them as his tools and as sacrifices to his ambition when his power over them was established, and this step was taken. Men and governmental systems became in his estimation merely the instruments of his self-centered ambition, to be disposed of, as Wendell Phillips so well expressed it, "like the titular dignitaries of the chess-board." Indeed, this thought was expressed by Napoleon himself in a manner so striking as to show clearly his estimate of the value of men, as compared with his own schemes of conquest.

It was after one of the most bloody battles in the Napoleonic wars. Napoleon conqueror had been victorious in the battle, and, in company with one of his officers, was inspecting the battle-field in order to estimate more accurately the fruits of his victory. The officer was affected by the scene of desolation and death, and turning his tearful eyes towards the victor, he exclaimed, "Sire, how many gallant fellows have lost their lives today!" "True," said the conqueror, "but if one wants an omelet one must break a few eggs." I cannot avoid contrasting this careless, heartless expression with the pathetic incident in Washington's life, when he was moved to tearful prayers at seeing the sufferings of his officers and men at Valley Forge. We feel that conquests accomplished by the means Napoleon employed, do not deserve to be permanent.

# STATEHOOD AND HOW IT WAS ACHIEVED.

BY HON. WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

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## III.

Utah was further dismembered by the organization of the Territory of Nevada. Agitators, and opponents of the people of Utah advocated its annexation to Nevada, after the latter's weakness became apparent. The scheme, if successful, would have been the most perfect example of the "tail wagging the dog." In 1867 further effort was made to secure statehood for "Deseret." A special election was ordered by the legislature, and upon a day designated, a constitution for the proposed state was adopted by a vote of nearly 16,000. Delegate Hooper was also elected representative to congress from the proposed state. He presented the constitution to congress, and in the same year introduced a bill providing for Utah's admission into the union, but no consideration was given the measure by congress. That body, however, was the theatre of numerous efforts to abridge the rights of the Mormon people. Both in the house and senate various measures were introduced from time to time looking to the disfranchisement of the Mormon people, and to their utter deprivation of political liberty and participation in the local concerns of their territory.

On the 7th day of October, 1869, leading citizens from all parts of Utah convened at Salt Lake City for the purpose of memorializing congress against threatened legislation, and to confer statehood upon a people in every way qualified for its enjoyment. At the meeting a strong memorial was presented and adopted. It was also in the nature of a protest against

the wrongs political and otherwise to which the people had been subjected; it also contained a recitation of the efforts made to secure statehood, and earnestly appealed "to the senate and house of representatives for a dispassionate and unprejudiced consideration of our claims for admission into the union upon an equal footing with other states." Congress was silent in the face of this solemn, and, indeed, pathetic appeal.

In the meantime the territory was being rapidly developed; its population was increasing; its mineral and agricultural resources discovered and utilized; and its productive capacity demonstrated. While its growth was phenomenal, its progress was stable and permanent. No colony ever had a greater leader. While Brigham Young lived and planned in the present, he was prophetic, and built and provided for the future. He was surrounded by great men; and their interest in Utah's people, in the advancement of the territory, and their solicitude for its future welfare largely accounted for the prosperity of the people. But across the path of Utah's progress came a cloud. Without pausing to consider the causes or to indicate which party was at fault, it is sufficient to say that animosities existed between members of the dominant church and those who were not its adherents. While the refusal of congress to confer statehood prior to the year 1869 cannot be predicated upon opposition from any portion of the people of Utah, I think it can be safely said that the denial of statehood for nearly a quarter of a century thereafter, was based largely upon the opposition thereto from some of the residents of Utah. At any rate the charges of disloyalty preferred, and the representations of the incapacity of the people for self government, afforded a pretext for the press and pulpit through the land to denounce the Mormon people, and also an excuse to the national legislature for a continuation of the territorial system. In 1870 the elements opposed to statehood were crystalized into an organization known as the "Liberal Party." This was followed by a union of the Mormons and their sympathizers in the formation of the "People's Party." For more than two decades thereafter the political history of Utah is the history of these

parties. The supporters of each felt, no doubt, that the existence of such parties was an anomaly, and many hoped for the dawn of that day when the people could align themselves with the great national political organizations. In a government such as ours a political party should not be the outgrowth of religious controversies, nor should parties be formed to promote or overthrow or control religious thought. Freedom of thought and religious liberty are the birth-right of Americans; and there is no freedom where they are denied or abridged. Political parties are necessities. If all the political truths and the principles which would produce perfection in human government were embodied in one political creed, and the entire community gave allegiance to the party pledged to its enforcement, in time, owing to the weakness of man and his disposition to become oppressive, evils, corruption and tyranny would arise, so that to redress the wrongs then entrenched, an opposition would be organized, either peaceably or by revolution, and a new party formed. Sincere, aggressive, watchful parties, courageously battling for the supremacy of those principles conceived to be necessary to the attainment of the best government, will produce the highest form of government, will produce the highest type of citizenship and result in the highest form of government. In a free government no party can long remain in power when it becomes corrupt or infringes the rights of the people. The question as to the limitations to be placed upon governments, the construction of the fundamental law or constitution, the determination of true functions of government of necessity must occasion honest differences, and these differences will be the basis of party organizations. Religious controversies should not be the foundation of political parties. Of course when political parties invade the domain of conscience or religious thought, they should be rebuked, and new alignments for that purpose may be necessary.

## EDITOR'S TABLE.

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### THE SUCCESS OF THE ERA.

The enlargement of the ERA from a sixty-four to an eighty page magazine will be permanent. It was with some hesitation that the management enlarged the last number, and expressed the hope that it might become permanent; but such has been the response to the appeal made to those interested in the success of the ERA that we feel justified now in saying that the enlargement will be permanent.

It is gratifying to be able to say this because it means that we shall not only do all that we contemplated when the ERA was begun, but more. We shall publish a larger and better magazine than was promised by our prospectus used in the preliminary canvass. And though this enlargement materially increases our expenses, we shall be able to carry it successfully if our friends continue their efforts to assist us in the work.

That the spirit in which the ERA is received, may be known, and how its enlargement is regarded, and its missionary rate appreciated, we take the liberty of quoting a few of the many expressions of appreciation that have come to us from our correspondents. Brother Oleen N. Stohl, Superintendent of the Y. M. M. I. A. of Box Elder stake, writes:

Number two of Vol. I. IMPROVEMENT ERA received this morning. Allow me to congratulate the editors and managers of the ERA in getting out so promptly, what I am pleased to speak of to my young brethren as a first class magazine in every particular. I feel confident that I make no mistake when I say it has come to stay. It will only be a short time until the officers and members of the improvement associations will feel that they cannot make real success in mutual improvement without it. In visiting the associations in various parts of this stake during this season's work, I have

urged upon the officers and members to subscribe for the ERA. This morning, after glancing over the magazine, I resolved that I would make the labor of getting subscribers for the ERA an individual work as well as a labor connected with my calling as superintendent. I got out and instead of getting one subscriber, as suggested, I succeeded in getting four. I shall not give up the labor. The cause is a worthy one and I shall do what I can to further its interests.

Brother Wm. O. Lee, one of the assistant superintendents in Davis stake, writes of the missionary rate and the ERA as follows:

It will be both a good thing for the missionaries and for the ERA, the making of that price [one dollar] to send away; and if the missionaries will scatter the ERA in their fields of labor instead of bringing them home to be bound, I'll warrant you will receive many a subscription from abroad. I imagine I see great things in store for the ERA, if the editors are not overburdened with other duties. Success to you and the ERA.

Brother James H. Hart, of Bear Lake stake, and one of the counselors in the presidency of that stake, after inclosing his subscription for the ERA, says:

I am very much pleased with the two numbers already received. I have no doubt that it will become very popular among the youth, and the more aged of the people. I have eulogized it publicly on several occasions both in this county and in Rich county, Utah. Wishing it all the success that its originators desire, I am, etc.

Elder A. P. Kesler, the president of the Eastern States mission, writing under date of November 25th, before he knew of the intention to enlarge the ERA, or that a one dollar rate would be made to missionaries, wrote as follows:

I received the ERAS O. K., and I am certainly delighted to know that we have at last a magazine of that sort. It is a splendid thing for our elders, just what we have needed for a long time. I have endorsed its use to our elders, and many of them will subscribe. I could have sent you a dozen names of our brethern who will take it, but I thought it best to let them do the business themselves. The IMPROVEMENT ERA will be gratefully received by nearly all of us.

That the success of the ERA in starting with so large a circulation is phenomenal, will appear from the following circumstance:

When the ERA management made application at the post office in Salt Lake City for the admission of the magazine to



the mails as second class matter, or pound rates, the statement was made that the circulation was 2,000 at that time, Nov. 1st. A few weeks later the postmaster requested the assistant business manager to call upon him in relation to a letter he had received from the third assistant postmaster general at Washington. Upon calling on the postmaster he was informed that the third assistant desired to have the statement in regard to the subscription list of the ERA verified. The postmaster at Salt Lake stated that they could not understand at Washington, how a magazine could start out in this country with a subscription list of 2,000, as usually magazines commenced with a circulation of a few hundred only.

Had it been known by the post office officials in Washington that the ERA had started without one dollar of capital; that not one dollar of indebtedness had been incurred in launching this enterprise, their astonishment would no doubt have been increased considerably. But however great their astonishment may be such are the facts in the case.

We refer to these matters not for the purpose of gratifying any feelings of vanity—though we do not hesitate to say that the publishers have a reasonable pride in the success with which the ERA is meeting, and that pride will, we have no doubt, be shared by the young men of the Church of Jesus Christ of Latter-day Saints, whose response to the call to bring into existence an organ of the improvement associations has been at once so prompt and liberal; and made possible this success. We do not refer to this success, we repeat, to gratify any feelings of vanity, but we refer to it in order to call the attention of our young brethren to what they can accomplish—the power within their hands—when they unite for the accomplishment of any purpose; and we want the success that is attending our united efforts in this present enterprise to be both an inspiration and an assurance of success for future undertakings.

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### FREE ERAS FOR MISSIONARIES.

When the publishers of the ERA concluded to make a one dollar subscription rate to missionaries, as soon as it be-

gan to be known, it was at once pronounced a good thing, a proper thing to do, the missionaries would now be able to subscribe for the ERA and in the magazine would have an efficient helper in their work; and at the same time—and this is important, since most of them are members of the improvement association—they would keep imbued and in touch with the spirit of mutual improvement work going on at home; and would be prepared to join right in that work when they returned home. But it was the purpose of the management of the ERA to do something more than make it easy for the missionaries themselves to subscribe, it was decided to do very much towards sending the magazine to our brethren in the missionary field free; and therefore we invited all who desired to join us in this good work to do so. Such has been the response to that invitation that we are able to say now that we are sending to the elders in various missionary fields SIX HUNDREDS COPIES OF THE ERA FREE FOR ONE YEAR. That is what we are doing now, and we are confident that we shall do more than this in a few weeks. Six hundred copies of the ERA free to missionaries! But there is no reason why that should not be increased to one thousand, and we have faith to believe that our free list to the missionaries will be increased to that number before long. The magazine will be distributed in the several missions in proportion to the number of elders traveling in each.

Residents of Utah having relatives and friends living abroad should also remember that the ERA can be mailed from this office to such parties at the same rates allowed missionaries.

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### BEST THOUGHT SYMPOSIUM.

In the February number of the ERA, we desire to open a "Best Thought Symposium." That is, we invite all who have promised to contribute to our pages, and all officers and members of the associations, to give us their very best thought in a few words, in no case to exceed one hundred words. The writers are requested to confine themselves strictly to one idea, to one thought, and to put that in clear, terse language. In

order that there may be no misunderstanding as to what we want, we give an example or two of single thoughts from good writers, this, for example, from Swift:

I never wonder to see men wicked, but I often wonder to see them not ashamed.

And again, from the same writer:

When I am reading a book, whether wise or silly, it seems to me to be alive and talking to me.

And this as an example of one of greater length:

The common fluency of speech in many men, and most women, is owing to a scarcity of matter, and a scarcity of words; for whoever is a master of language, and hath a mind full of ideas, will be apt in speaking to hesitate upon the choice of both; whereas common speakers have only one set of ideas, and one set of words to clothe them in; and these are always ready at the mouth; so people come faster out of church when it is almost empty, than when a crowd is at the door.

The "Best Thoughts" must be original, we want them to be indeed *yours*, expressed in your language. Nothing more will be necessary than the "thought," signed by the writer with his address accompanying it. In order to be in time for publication in the February number, it will be necessary for copy to be in the hands of the editor by the tenth of January; but as we shall run the symposium through two numbers of the magazine, all contributions will receive careful attention that come to hand later than that date; and all suitable "thoughts" will be published. But we would like to receive as many responses to this invitation as possible during January. The contributors are not limited to any subject; just give us your best thought on any subject, and use any number of words within the limit of one hundred.

We especially call the attention of the presidents of associations to this matter, and ask them to invite their members to participate in this exercise, as surely nothing can be more conducive to improvement than the expression and interchange of thought.

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#### NEBUCHADNEZZAR'S DREAM.

A gentleman from Alabama asks us several questions concerning the dream of King Nebuchadnezzar, interpreted by

Daniel the prophet. Both the dream and the interpretations are recorded in the second chapter of Daniel's prophecy. The questions bear chiefly on the interpretation of the dream, and more especially on that part which relates to the kingdoms represented by the feet and toes of the image. The treatment of the subject will require a brief statement of the dream itself. King Nebuchadnezzar saw a great image, whose brightness was excellent, whose form was terrible. The head of the image was of gold, his breast and arms of silver, the body and thighs of brass, the legs of iron, and the feet and the toes part of iron and part of clay. The king also saw a little stone cut out of the mountain without hands, that smote the image upon the feet, and broke it to pieces—ground it to powder, in fact, until it became like the chaff of the summer thrashingfloors, and the winds of heaven carried it away, that no place was found for it; but the stone, which smote the image, became a great mountain and filled the whole earth.

This very remarkable dream is regarded as a prophetic history of the rise and fall of the great political powers that should dominate the destiny of the world from the time it was given until the time of the setting up of the kingdom of God on earth. We learn from the interpretation given by the prophet Daniel that the Babylonian kingdom, with Nebuchadnezzar as its king, was represented in the image as the head of gold: that kingdom existed in the fifth and sixth centuries, B. C. The Babylonian kingdom was succeeded by the kingdom of the Medes and Persians, represented in the image by the chest and arms of silver; and was the dominating political power from about 538 B. C., to 331 B. C. It was succeeded as a dominant power by the Macedonian empire, represented in the image by the body and thighs of brass, and existed from 331 B. C., to 161 B. C. This great power was succeeded by the Roman Empire, represented in the image in question by the legs of iron; and ruled the destinies of the world from the fall of the Macedonian empire to the close of the fourth century, A. D. The Roman Empire was succeeded by the modern kingdoms of the world, represented in the great image of the dream by the feet and toes, consisting partly of

iron and partly of clay, the striking peculiarity of which kingdoms was to be that they would not "cleave one to another, even as iron is not mixed with clay." "And in the days of these kings," the God of heaven is to set up his kingdom, which is never to be destroyed, nor given to another people than those to whom it is first given. This kingdom is represented in the dream of the Babylonian king by the little stone cut out of the mountain without hands, which destroys the other kingdoms and fills the whole earth.

In the interpretation usually given by Christian writers to this wonderful revelation of the rise and fall of the great kingdoms of the world, they insist on considering that part of the dream which relates to the setting up of the kingdom of God, as taking place when Jesus of Nazareth established his Church among men by the preaching of the gospel. Against this contention an insurmountable obstacle presents itself. The fact that the church of Christ was not set up in the days of the kings represented in the feet and toes of the image. On the contrary, the Messiah established his church at the time when the kingdom represented by the legs of iron, that is, the Roman empire, was in full power—nay, when it was at the full height of its power; and not in the days of the kings represented by the feet and toes of the image. It is evident, then, that this part of the great prophecy was not fulfilled in the founding of the church of Christ in Palestine, nineteen centuries ago; but its fulfillment was reserved for some later time, in the days of the kingdoms that succeeded the Roman empire. Moreover, it is to be a peculiarity of this kingdom of God, spoken of in the dream, that when it is established among men, it "shall never be destroyed; and the kingdom shall not be left to other people." These terms of the prophecy were not fulfilled in that institution founded by the personal ministry of Christ. He himself said to the Jews: "*Therefore say I unto you, the kingdom of God shall be taken from among you, and given to a nation bringing forth the fruits thereof,*"\* and accordingly the institution founded by the personal ministry of Jesus was taken from the Jews and given to the Gentiles—another evidence that the kingdom of God spoken of by Daniel was not

\*Matt. XXI: 43.

set up in the days of Messiah's personal ministry in Judea.

Among those who take this latter view of the case are some who think that the terms of the prophecy require that the old Roman empire should be broken up into exactly ten kingdoms, to correspond with the ten toes of the image. Some of the later sects have taken this view in order, apparently, to justify their own existence; and have attempted to show just when the Roman empire was divided into ten kingdoms. In some instances, too, it may be that elders of the Church of Jesus Christ have attempted to argue in the same way. The writer, however, has never yet seen any argument on those lines that seemed to him conclusive. And then if the feet and toes of the image are to represent the exact number of kingdoms the state preceding them is to be broken up into, would not the theory demand twelve kingdoms instead of ten, since there are the two feet as well as the ten toes to account for? But all this speculation about the division of the Roman empire into exactly ten kingdoms is unnecessary, as the kingdoms that arose from the ruins of that empire are represented by the separate pieces of iron and of clay in the feet and toes of the image, rather than by the ten toes and two feet. It is to be observed that in the other kingdoms represented in the image the members of the parts of the body are not made to stand for the subdivisions of the respective kingdoms; take, for example, the kingdom of the Medes and Persians, generally conceded to be represented in the image by the arms and chest of silver; nobody insists that you must find ten subdivisions in that kingdom to correspond to the number of fingers of the hands of the image. Why then should such an explanation be required in the case of the kingdoms represented by the iron and clay in the feet and toes of the image?

It was upon this point that our correspondent's chief question was asked; namely, when was the Roman empire divided into ten kingdoms, and was the kingdom of God then established? The answer to the question is to deny the necessity for maintaining that the terms of the prophecy require that the Roman empire, represented by the legs of iron in the image, must be broken up into just ten or even twelve,

or any special number of kingdoms; and affirm that the kingdoms that succeed the great empire of Rome are represented by the pieces of iron and pieces of clay that will not adhere together. With this interpretation one is under no obligation to prove that the old empire of Rome was divided into exactly ten, or any other number of kingdoms. The kingdoms may be ten or fifty or a hundred, we do not know; for we do not know now many pieces of iron or pieces of clay were in the feet and toes of the image; and it does not matter. We do know that the great characteristic of those kingdoms shall be a broken, disunited condition: for "as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, *they* (i. e. these kingdoms or fragments of the old Roman empire)—*they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.*"\* This mingling themselves with the seed of men in a vain attempt at uniting the kingdoms, can have allusion to no other thing than to the custom of the modern kingdoms of Europe marrying and inter-marrying in their royal families, in the vain effort to so unite the interests of their kingdoms that they may not be at enmity one towards the other. But for all their mingling "with the seed of men," they do not "cleave one to another, even as iron is not mixed with clay." But we have the word of God for it that there shall arise in the days of these kings a kingdom that shall be united—one that shall never be destroyed—"and the kingdom shall not be left to other people, but it shall break in pieces and consume" all the kingdoms that preceded it, "and it shall stand forever; \* \* \* and the dream is certain, and the interpretation thereof sure."

#### NOTES ON THE PRESIDENT'S MESSAGE.

As was to be expected the three main items in President McKinley's message to congress, under date of December the 6th, were the Currency Question, Our Relations with Spain

\*Dan. II. 42, 43.

over the Cuban Difficulties, and the Annexation of Hawaii. Of course the views in regard to the message will be as various as the principles or prejudices of those who express them. There will be rank partisans who will disagree with the views of the president, for no other reason that they are set forth by one of opposite political faith to their own; and others, with no more reason, will approve them because they are the utterances of the president elected by the party of which they are members. But leaving on one side these extremists, we take it that the president's message will in several particulars be a good deal of a disappointment to very many people; and in nothing more especially than in respect of these very prominent questions we have named.

On the currency question the president may be said to re-affirm the intention of the government to keep all kinds of our very many kinds of currency at par with gold, by making it redeemable in gold on demand. But he calls attention to the disadvantage at which the government is placed by reason of this supposed duty which devolves upon it; and makes several recommendations by which he hopes it may escape from the difficulties involved in this policy. In the event of the policy of the recent past being continued—the policy of keeping up the gold reserve of the treasury by selling interest-bearing bonds when it becomes depleted—the president recommends that the secretary of the treasury be given the power to sell bonds at long or short periods bearing a less rate of interest than is now authorized by law. He further recommends that as soon as the receipts of the government are quite sufficient to pay all the expenses of the government, that United States notes when presented for redemption in gold, and are redeemed in gold, such notes shall be kept and set apart and only paid out in exchange for gold. In other words the president recommends in this gradual manner the retirement of the paper currency of the country. He so far endorses the plan of Secretary Gage for the reform of the currency as to recommend it to the consideration of congress; and especially concurs in so much of the secretary's plan as recommends that national banks be allowed to issue notes to the face value of the bonds which they have deposited for



circulation; that the tax on circulating notes secured by the deposit of the above mentioned bonds be reduced to one-half of one per cent per annum; that authority be given for the establishment of national banks with a minimum capital of \$25,000, and that the issue of national bank notes be restricted to the denomination of ten dollars. This, with a vaguely expressed hope that something may yet come of efforts to secure the assistance of other nations in bringing about a recognition of both gold and silver as money, upon such terms as will secure the use of both metals upon a basis which shall work no injuries to any class of our citizens, may be said to be the sum of the president's recommendations on the currency question.

The free silver advocates of the country will, of course, be in disagreement with the recommendations, and it will be questionable if the pronounced gold advocates will be entirely satisfied with the absence of a direct declaration in favor of the single gold standard, while the faintly expressed hope that something may yet be done in recognition of silver as a money metal, through the means of international agreement, will come to be looked upon as a half-regretful glance towards the advocates of bimetallism with whom at one time the president was suspected of being inclined to flirt.

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The views of the president in relation to Cuba are, perhaps, the only ones that could now be expressed on that subject by the president of the United States, namely: Let us wait. Spain has announced a new Cuban policy, and has placed its administration under new officers, of more humane disposition than those who lately managed Spain's affairs in Cuba. Under these circumstances, in substance says President McKinley, we should wait patiently to see what effect this new policy of reconciliation, together with the offer of a liberal measure of home rule for the island, will have upon the insurgent Cubans; for, after all, the main thing to be achieved in any intervention the United States might finally make, is securing the contentment of the inhabitants of that now unhappy island. That the policy heretofore pursued by the

United States in regard to Cuba has been altogether unworthy of our nation can scarcely admit of question. That the United States long ago, in the name of humanity, should have intervened in Cuban affairs seems to us to have been the plain duty of our government. We say nothing of our own well-nigh ruined commerce with this "Gem of the Antilles;" nor anything of the destruction of the property belonging to American citizens in Cuba; nor of outrages perpetrated upon American citizens, for which no indemnity that Spain can pay, will wholly compensate. All this may be set on one side, and there still remains sufficient grounds for the just interference of our nation on the score of humanitarian considerations. It has long been a political maxim that where a nation can rule only as she destroys, she ought not to be permitted to rule; and that this is the case with Spain in Cuba has been abundantly proven in the past two years of war—to say nothing of the experience of the last thirty years, half of which time has been spent in open war in that island. The barbarous cruelties practiced by late Captain-General Weyler, so repugnant to the usages of civilized warfare, would have justified American intervention any time within the past eighteen months. But those cruelties did not awaken our government to intervention; the administration in Spain, under which they were perpetrated, was succeeded by one pledged to a new policy, a policy of reconciliation through the concession of autonomy to Cuba, but maintaining Spanish sovereignty in the island. Under these circumstances and at this particular juncture there is nothing to do but wait, as the president counsels, until the effect of this new policy shall be known. But this new condition that has arisen in the affairs of Cuba—of which we make bold to predict failure—will never excuse the tardiness of our government's movements in this matter, neither under the present nor the late administration.

President McKinley quotes extensively from the message of the late president U. S. Grant, on Cuban affairs, sent to congress in December, 1875, when what has come to be known in Cuban history as the Ten Year's War was raging. President Grant then in effect counseled a conservative course, and a policy of non-intervention; and President McKinley

quotes the language of this idolized American, evidently for the purpose of excusing his own administration for its vigorless course. President McKinley, however, ought to remember that the world "do move," and has moved during the last twenty-two years; and that this present revolt in Cuba, following so closely upon the heels of the one scarcely subdued by ten years of war, gives another, and we think final, proof of Spain's inability to govern Cuba; and hence the conservatism of President Grant, in 1875, is not in place in 1897. In this attempt to cover himself with the policy cloak of a popular president who preceded him, as in the faintly expressed hope that something may yet come of negotiations with other nations concerning the establishment of bimetalism, the president exhibits the traits of the politician, rather than the characteristics of the statesman.

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The president plainly urges the annexation of the Hawaiian Islands; and in spite of all that may be urged against it, this appears to be the only policy that can be pursued in respect of those islands. Fate seems to have seized the helm of the destiny of the Hawaiian Islands, and directs their incorporation as an integral part of the United States. We say this because we believe the existence of those islands either as an independent monarchy or an independent republic is now out of the question, the possibility of it has passed away; and concerning them it has become a plain and inevitable question of annexation to some one of several great powers—Germany, England, Japan or the United States. And in the presence of such an issue as this there is but one conclusion—annexation to the United States. The preponderance of American interests in the islands demands it. The ever increasing importance of our Pacific commerce demands it. The future power which our nation by the very force of events will be compelled to exercise in the Pacific demands it; and in response to all these demands the only course for our government is to annex the Hawaiian Islands; and this as much in the interest of the native inhabitants of those islands as in the interests of American citizens, and the influence of the United States in the Pacific. For if not annexed to the United States and guaranteed the rights of American citizenship, by which they will obtain some measure of control of their local government, the native people will become the prey of adventurers who will rule over and oppress them in the event of a continuation of a precarious independence; and they would become but colonial vassals in the event of annexation to any other nation.

## OUR WORK.

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### NAPOLEON ON THE CHARACTER OF CHRIST.

As the main subject under consideration in the meetings of the improvement associations during the present season's work is the Life of Jesus, his character and doctrines, anything that throws light upon this subject, or invests it with interest, will assist in the work of the associations. And beyond question the estimation in which that wonderful character which arose in Palestine some nineteen centuries ago, and which ever since has filled the world with wonder and with admiration—the estimation, we say, in which that character has been held by other great characters, will ever be of absorbing interest to those making a study of the life and character of Jesus. And of all great men who have left on record their views of the character of Jesus, those of Napoleon, emperor of the French, will be of greatest interest. Chiefly, perhaps, because these two, Napoleon and Jesus, are most antithetical, both as to career and character, motives and principles. One, the incarnation of force, the other, of love. One sought to influence men by an appeal to their selfish interests, or by playing upon their fears; the other by an appeal to their love, and the manifestation of a solicitude for their eternal welfare. One relied upon the power of the sword, the other upon the power of persuasion. The first founded a kingdom not only of this earth, but one that was supremely of the earth earthy; while the other founded the kingdom of heaven, wherein the law of love shall be supreme. The kingdoms which they founded, no less than their methods and their characters, are antithetical to each other; but the one has passed away while the other remains; and, like him from whom it had its origin, shall never see corruption and never know decay. But opposite as was this earth-monarch, Napoleon, to heaven's King of Kings, and no less unlike Jesus in his principles and character than in the nature of the work he accomplished—it will be of interest to hear what the Infinitely Less says of the Infinitely Greater; and this is what he says:

“From first to last Jesus is the same, always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity. What name then shall we give

him, in whose character were united every element of the sublime? I know men, and I tell you that Jesus Christ is not a man. Everything in him amazes me. His spirit out-reaches mine, and his will confounds me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces; his manner of convincing; are all beyond humanity, and the natural order of things. His birth and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution. His gospel, the singularity of his mysterious being; his appearance; his empire; his progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with a greatness that crushes me. It is in vain that I reflect—all remains unaccountable! I defy you to cite another life like that of Christ."

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### USES OF THE IMPROVEMENT FUND.

The following is the body of a note recently received from one of the presidents of an association.

*"It is hard to convince all of the necessity of the Improvement Fund. Please tell us in the next number of the Era for what purposes it is used."*

The Improvement Fund, namely, the sum made up by the payment of fifty cents a year by the members of the associations, was established to meet the expenses, local and general, necessarily attendant upon the work of the associations. Of whatever amount is collected the ward association where it is collected takes out ten per cent of it to pay for fuel and lights; for association minute books, stationery, etc. The balance is sent to the stake treasurer who deducts fifteen per cent of the amount received by him to meet the expenses of the stake superintendency and his board of aids—that is, in supplying stationary, etc., and, where expense is incurred in visiting the various settlements under their jurisdiction, in meeting those expenses, or any other outlay that may legitimately arise in the prosecution of their labors. After these deductions are made by the ward and the stake officers from what is collected, the balance is to be forwarded to the general treasurer of the associations—Wm. S. Burton, Salt Lake City, Utah—who pays it out on the orders of the general superintendency and the general board of assistants, who pass upon every item of expense incurred and make appropriations to cover the same at their regular weekly meetings, which convene on Wednesday evenings. We refer the officers and members of the associations, and especially those who are unconverted to the necessity of the Improvement Fund, to the list of the names of the men who make up this general superintendency and board of assistants, as a guarantee both of the necessity, the wisdom, and the honesty of those expenditures. The names

of the general superintendency and board of assistants will be found in the Manual for 1897, page vii.

\* \* \*

The uses to which the part of the fund which comes to the general treasurer is put are as follows: stationery, the rent of office, the employment of a secretary, all of which are imperative necessities in our work. In addition to this the general superintendency find it necessary to send representatives to various stakes of Zion to assist in carrying on the work they have in hand; usually this representative is a member of the board of assistants, and as it often happens that he has no transportation over the railroads, his traveling expenses have to be paid out of the Improvement Fund, as in all good conscience it cannot be expected that the brethren engaged in this work can give their time to it and in addition to that pay their own traveling expenses. Heretofore the amount collected for this fund has been insufficient to meet the necessary expenditures of the general board, and stakes receiving visitors from headquarters have been under the necessity of paying the traveling expenses of their visitors. This, however, has not been done lately, and we hope the necessity for it will never arise again, but trust that there will be enough means in the treasury to meet such expenses.

\* \* \*

This is what the Improvement Fund is used for now, that is, what little there is of it. If it was more generally paid, so that the general board had it on hand, there is much more that could be done with it. For example, if the means had been on hand in the treasury, tracts and books suitable for free distribution could have been supplied our M. I. Missionaries now traveling among the associations, and these placed in the hands of careless or indifferent young men, so that the written word as well as the oral word could have been employed to bring to pass the conversion of the wayward and indifferent of our youth. O, there are uses enough to which this fund can be applied, and all of which are essential to the full development of our work among the young men of the church.

\* \* \*

*Apropos* these questions about the purposes for which the fund is used, we remember that collection week for this year was the third week in November; and the general conference in July decided that all funds collected this year should be forwarded by the first of January to the general treasurer at Salt Lake City. We call attention to this matter here in order to remind the superintendents of stakes and stake treasurers that the first of January has arrived; and that they should give this matter their immediate attention. Much inconvenience and annoyance has been occasioned by ward and stake treasurers failing to forward promptly the funds they have collected, sometimes holding moneys collected for months without making any report of the same—a mistake, worse than a mistake, positively bad business procedure, which we hope will be avoided during the present year. Presidents of ward associations, as well as superintendents of stakes should see to it that it is not done this year. One of the best lessons in improve-

ment, and probably one of the most needed, is to teach our officers that public business should be discharged with the same promptness, integrity, and carefulness as private business.

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### M. I. A. MISSION WORK.

The missionary work to be carried on among the associations this winter was inaugurated by a number of the young missionaries called to that labor, on the evening of the second of December, at American Fork, Utah county, where public meetings of a very interesting character in the evenings of the remainder of that week, and the Sunday following, were held. Sunday the 5th also witnessed the work extended into the surrounding settlements—into Alpine, Lehi, and Pleasant Grove. In these places the work was continued until the middle of the week, when most of the brethren were sent out to new fields of labor. Elder Frank Y. Taylor went into Weber stake to take charge of the work in that county, where a number of elders had been sent to meet him and labor under his direction. Elder Edward Clyde of Heber City, Wasatch county, was appointed to take charge of the work in Juab and Millard stakes. Elder Charles A. Welch was appointed to direct the elders appointed to labor in Sanpete stake. And Elder Heber Jex, of Spanish Fork, was subsequently sent into Beaver county to take charge of the work there. While Elders G. A. Iverson, of Manti, and Charles Alleman, of Springville, remained in Utah county to carry on the work there under the direction of Elder Able J. Evans, who has been appointed to direct the movements of the elders who have been and who may hereafter be appointed to travel in Utah county. Since these brethren have gone to their respective fields, several of them have made reports of the most encouraging character, in which they say that large additions are being made to the associations where their work is being carried on. They also report that they are kindly received by the saints, who welcome them to their homes and assist them in their efforts to come in contact with those who, heretofore, have manifested but little interest in mutual improvement work. The local authorities of the wards are also taking an interest in the work of the M. I. Missionaries, and are granting them every opportunity to hold public meetings. On every hand the prospect seems bright for a united effort in awakening a renewed interest in the great work that the Mutual Improvement Associations have in hand; for everywhere the missionary brethren are being made welcome and assisted in their efforts to arouse our youth to a deeper sense of their opportunities, their great privileges, and grave responsibilities.

## EVENTS OF THE MONTH

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

*November 21st:* An important congress of the Methodist Episcopal Church opens in Pittsburg, Pa. \* \* \* A great fire broke out in Melbourne, Australia. It is estimated the loss will reach one million pounds (\$5,000,000). \* \* \* Dreadful suffering continues in Cuba among the reconcentrados

*22nd:* A sensation is created in the Methodist Episcopal Conference, at Pittsburg, by the reading of a paper by E. G. Conklin on "Evolution and Revelation," in which he maintains the doctrine of evolution as opposed to that of special creation; evolution was not popular in the congress. \* \* \* Advices from Havana, state that General Panda has left that city to take charge of the campaign against the Cuban insurgents. He has instructions from Captain General Blanco to treat with the Cubans for peace. He is sending emissaries among the insurgents with that object in view.

*23rd:* In a report based on the request of the German Government as to what has been the experience of the U. S. Government with women employes, First Assistant Postmaster General Heath says: There are 7,670 women postmasters and 8,000 women who have taken the oath of office to qualify for conducting the business of postoffices. The same salary is paid them as to men for the same class of work, and ranges from \$240 to \$1,800 per annum. \* \* \* Mr. and Mrs. Gladstone arrived in London, England, on their way to Cannes, France. \* \* \* "An exceptionally competent friend" of the Vienna correspondent of the London Times, expresses the opinion that the trade barrier between Europe and America suggested by Count Goluchowsky, since the rejection of the proposals of the Wolcott monetary commission, are likely to be forestalled by a monetary barrier raised by America, and further predicts "the adoption of the silver dollar as the standard coin from the north pole to Patagonia would be a powerful lever in the realization of the Pan-American programme of the politicians of the United States."

*24th:* The Lewisville Evening Journal, says editorially: Much as every true friend of American interest may deprecate it, it may now be regarded as settled that the congressional campaign of next year must be fought out on the lines of 1896. \* \* \* Another disgraceful scene occurs in the lower house of the Austrian Reichsrath (parliament); challenges to fight duels, and abusive language were exchanged on all sides. The disorder was such that the public in the galleries cried shame on the deputies.

*25th:* At a school children's entertainment given in Fillmore, Utah, a foolish panic ensues upon the accidental igniting of a box of tableau powder. Fortunately no serious accident or loss of life occurs. \* \* \* Another disgraceful scene occurs in the Austrian Reichsrath. A railing is erected around the president's chair in order to protect him from the violence of the deputies. \* \* \* Prime Minister Sagasta of Spain has re-



ceived over 100 dispatches asking that the Cuban autonomy scheme be suspended.

26th: Dispatches received in Berlin, Germany, state that a conflict has taken place between the French and British forces in Africa, over the boundary line of the territory of the respective nations. The report is discredited in London and Paris. \* \* \* The riotous proceedings continue in the Austrian Reichsrath. Deputies rush upon the president's desk and destroy the papers there. The president is compelled to flee and the police after compelling the deputies to leave the president's platform form a cordon around it. Several leading deputies are ejected forcibly from the chamber. At night 10,000 people gathered on the streets and threatened the government with revolution and the premier, Count Badeni, with the guillotine.

27th: As a result of the riotous proceedings in the lower house of the Austrian parliament, it is said that the Emperor, Francis Joseph, intends to demand the resignation of the Austrian premier, Count Badeni, and to dissolve the Reichsrath and order new elections. \* \* \* The steamer "Gaelic" from the Orient, which arrived in San Francisco today, brought accounts of the dreadful typhoon which swept over the Phillipine isles on October 6th. Whole towns were swept away and it is estimated that 500 Europeans and 6,000 natives perished.

28th: There is every indication that there will be great suffering for food if not actual starvation, this winter, in the Klondike country. \* \* \* The San Francisco Chronicle says the Chinese government will expend \$40,000 in the erection of a school building and in bringing a corps of teachers from China for the education of the Chinese youth of San Francisco in both English and Chinese branches. \* \* \* The members of the Austrian Cabinet tender their resignations and they are accepted by Emperor Francis Joseph, who intrusted Baron Goutsch with the task of forming a new cabinet.

29th: The worst storm which has visited England for years, prevailed there today. Nearly every coast town has suffered severely and many large vessels and hundreds of small ones have been wrecked.

30th: Silver reaches the highest point in four months. It is quoted at 59½ in New York.

December 1st: A report reaches Havana that General Pando, who was placed in charge of the campaign in Cuba by General Blanco, has been killed in an engagement with insurgents in Santa Clara province.

2nd: Mrs. Nancy Allison McKinley, the aged mother of President McKinley, was stricken with paralysis at an early hour this morning.

3rd: Captain General Blanco asks the Spanish government to furnish him the funds to create a volunteer corps of whites and negroes to reply to the guerrilla tactics of the Cubans by similar warfare; and is confident that by the adoption of such a plan, all except the eastern part of Cuba can be pacified by June next.

4th: According to the report of State Superintendent of Public Instruction, John R. Park, the total school population of Utah is 81,882. There are 41,061 white boys, and 40,627 white girls; while there are 107 colored boys and 77 colored girls of school age. \* \* \* There appears to be great danger of civil war in Austria. The factions there are drawing themselves up almost like contending armies with the Germans on one side and Czechs or Bohemians on the other. The object of the Czechs is to so change the compact between Austria and Hungary, that Bohemia will be on equal footing with the Germans in the national alliance.

5th: Senators Cannon and Rawlins and Congressman King arrive at the capital. \* \* \* The Italian Cabinet has resigned. It is regarded as a political move to make possible the security of a unanimous cabinet by the Marquis di Rudini.

6th: The regular session of congress opens at noon today—President McKinley's first regular message is presented to congress and discusses among other things:

*The financial question*, recommending a revision of the currency, and urges that when government notes are redeemed by gold they shall not be reissued except for gold:

*The Cuban situation*, recommending that Spain be given an opportunity to try her policy of reconciliation in settling Cuban difficulties:

*Hawaii annexation*, which he strongly recommends:

*The Walcott Monetary Commission*, eulogizing the members for their labors:

*Reciprocity treaties*, and hopes that by means of them our commerce may be enlarged:

*International Arbitration*, promising his support to treaties having this object in view:

*The Navy*, recommending the construction of docks on both coasts:

*Conditions in Alaska*, urging the early attention of congress thereto, looking to the securing of civil government there, and recommending that steps be taken for the relief of Dawson City, if conditions there make it necessary:

*Pacific railroads*, reporting the sale of the Union Pacific, and stating that the government will bid for the purchase of the Kansas Pacific. He urges the continued development of the congressional library, the exercise of economy, and concludes with the words—"It is a commanding duty to keep the appropriations within the receipts of the government and thus prevent a deficit." \* \* \* Estimates presented to congress, by Secretary Gage, show that \$462,647,885 will be required for the operation of the several departments of the government for the fiscal year ending June 30th, 1899.

7th: The report of the secretary of the treasury for the fiscal year ending June 25, 1897, shows the receipts of the government to be \$430,387,167.89 and the expenditures \$448,439,622.30; a deficit of \$18,052,454.41.

8th: Representative W. H. King is now of the opinion that until legislation is had by congress as to the style of building to be erected, no steps will be taken by the secretary of the treasury towards the selection of a site for a post office in Salt Lake City. \* \* \* Secretary of the Treasury Gage has submitted to the department of state a report upon filibustering expeditions to Cuba. He shows that out of sixty alleged expeditions, all except six have been frustrated, thirty-three of them by the direct action of the United States, while only four have been frustrated by Spain. He states that if the Spanish patrol had been one half as active as that of the United States, not one man nor one cartridge would have been illicitly landed in Cuba from the United States.

9th: The directors of the postal telegraph, in New York, decided to spend a quarter of a million dollars in the construction of a line to Salt Lake, Butte, Helena and Anaconda.

10th: In an interview with Representative King, Secretary of the Treasury Gage promised to earnestly co-operate with Mr. King in his efforts to obtain an appropriation for the erection of a public building in Salt Lake City. \* \* \* Hon. Wm. J. Bryan arrives in Mexico, and receives a telegram from President Diaz, welcoming him to the country, as soon as he crossed the Rio Grande. \* \* \* The house of representatives today passed the pension appropriation bill without amendments. As passed, the bill involves the expenditure of \$141,263,880 for pensions.

11th: The contracts between the State of Utah and the Lake Bonneville Water and Power company was signed today. The company will build in Millard county, three immense reservoirs and 720 miles of canals

and laterals, and when completed the cost will have reached \$3,100,000. It is said the company will employ, in the construction of this great system of irrigation, from 1,800 to 2,400 men, for a period of eighteen months.

\* \* \* Mrs. Nancy Allison McKinley, mother of President McKinley, died peacefully at a few minutes past 2 o'clock this morning. She had been gradually sinking, day by day, since she was stricken with paralysis ten days ago. She was nearly 90 years of age. The president was at her bedside when she passed away. \* \* \* The commissioners of the District of Columbia have approved Senator Cannon's scheme for a great relief map of the United States.

12th: The Civil Federation of Chicago has issued a call for a conference to be held in New York city on Jan. 14th and 15th, 1898, to consider methods and to discuss the reforms in primary elections and how to get voters to attend the primaries after fair laws are secured. \* \* \*

The Marquis di Rudini, who was entrusted, by King Humbert, with the formation of a new cabinet, has reported to the king that he has, so far, failed to accomplish the task.

13th: Hon. Wm. J. Bryan arrived in the City of Mexico and is received with honors. \* \* \* The supreme court of the United States handed down a decision today in the New Mexico case of the Springer Land Association *vs.* Patrick Ford in which it is held that a mechanic's lien upon an irrigation system applies to the land held under its canals as well as to the irrigation system itself.

14th: The funeral of Mrs. McKinley, mother of the president, took place today; thousands were in attendance. \* \* \* Mr. Bryan addresses the Mexican congress and is received with great enthusiasm.

\* \* \* Representative King secures the promise of co-operation from Secretary of the Interior Bliss, in a movement to expedite the opening of the Uintah reservation in Utah.

15th: The National Board of Trade, in session at Washington, D. C., endorses the single gold standard. \* \* \* A box containing explosives and so arranged as to explode upon opening was found today at Casa Neuva, where the United States consulate in Havana is situated.

16th: Senator Hanna and five other senators call upon President McKinley and urge the revision of President Cleveland's orders of last year, by which the civil service regulations were extended. \* \* \* According to advices received by the St. James Gazette, London, the Spanish government is so alarmed at the reception given Gen. Weyler in Madrid, by the populace, that artillery has been posted at concealed points, commanding the main thoroughfares and fears are entertained of a rebellion.

17th: The flattering reports from the new copper mining district in Paradox valley and La Sal mountains in Utah and Colorado, will induce the Rio Grande Western to build a branch line to that section. \* \* \*

The National Civil Service Reform League assembled in Cincinnati, Ohio, today elected Carl Schurz president by acclamation. \* \* \* The downfall of the Dole government and the restoration of the Monarchy with Kaiulau, niece of the lately deposed queen, on the throne, under British domination, is the future predicted for Hawaii, by the friends of annexation at Washington. It is reported by the New York Herald's correspondent at Washington that the senate committee on foreign relations have evidence in hand that proves that there is some secret work now going on in this direction. \* \* \* The monetary commission reached the conclusion of its deliberations today, and the chairman, ex-Senator Edmunds, declared the commission adjourned without day. Some slight differences of opinion as to minor details of the report were in evidence to the last, but the report, as it will be signed, is practically unanimous.

# IMPROVEMENT ERA.

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## "THE THIEF ON THE CROSS."

BY ELDER GEORGE REYNOLDS, OF THE FIRST COUNCIL OF  
SEVENTY, OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS.

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"Well, what about the thief on the cross? he wasn't baptized, and he went to heaven." How often have our brethren been confronted with this assertion when emphasizing the doctrine that without baptism no man or woman can be saved in the kingdom of God. The elder thus assailed generally answers the objection by proving from the words of the risen Redeemer to Mary that he did not go to heaven, therefore the thief did not. But suppose the objector could prove that the penitent thief did go to heaven, what proofs has he that the thief had not been baptized? Most certainly the scripture does not say so.

Now it is not our purpose to affirm that the thief was baptized, our argument is simply that taking the scriptures alone, the weight of testimony is in favor of that proposition. Let us first examine the writings of the evangelists.

Matthew, Mark and Luke give more than the customary details when they narrate the ministry of John, the forerunner of the Messiah. Matthew says:

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. \* \* \* Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. (Matt. 3: 1, 2, 5-8).

Mark confirms Matthew's testimony in the following words:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. (Mark 1: 4, 5.)

Luke also testifies with regard to John's reproof to many of those who sought baptism at his hands:

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. (Luke 3: 7, 8).

From these passages we learn that "all the land of Judea, and they of Jerusalem," to use the language of Mark, or, to quote the words of Matthew, "Jerusalem, and all Judea and all the region round about Jordan" went out to John and "were baptized of him in Jordan, confessing their sins." That all sorts and conditions of men went out is evident from the fact that members of the two great contending religious factions of the Jews—the Pharisees and Sadducees—are particularly mentioned, and they and their following would embrace by far the greater part of the Jewish people. Now, allowing all that can be asked for oriental exaggeration or hyperbole (if the writers of the Gospels need any such allowance), when the inhabitants of *all* Jerusalem, Judea, and the regions round about are said to have been baptized, we must reasonably admit that the great majority of the people received this ordinance. And if this be the case why should we assert that the thief was one of the few that were not baptized, when there is not the least warrant in other parts of the scripture for that assertion? To the contrary, we esteem the testimony of Luke with regard to his conduct on the cross as

strong presumptive evidence that, though a malefactor and a sinner, the thief was or had been a member of the church.

Let us read and consider Luke's statement:

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man has done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. (Luke 23: 38-44).

Here we have in the expressions of this poor culprit a most sublime manifestation of faith in the person and work of the Lord Jesus Christ. Search the scriptures through, from beginning to end, and we believe no nobler example can be found of unwavering faith. Let us think of the conditions. Jesus, his companion in humiliation and suffering, was hanging on a cross by his side, condemned as a criminal, if not as a traitor; all the hopes that he had held out to his disciples crushed and vanished. Apparent failure of the completest kind was closing his life's work, and a death of torture, intensified by ignominy and insult, was the end of all the promises he had made to his followers as the King of Israel and the Savior of mankind. Yet in this the darkest of all dark hours, when himself racked with the torments of the cross, this poor offender raised his protest when the other thief reviled, and defended the character of Christ as best his circumstances permitted. His very question, "Dost not thou fear God?" shows that he himself did, even though he had fallen into transgression. His confession—"we indeed die justly: for we receive the reward of our deeds, but this man hath done nothing amiss"—proves that he had repented of his own sins, and that he was not a believer in the many charges brought against the Savior. Then turning to Jesus he said, "Lord, remember me when thou comest into thy kingdom." Here in the midst of circumstances the most untoward, the

most disheartening, he recognizes Jesus, as "Lord," and asks Him for remembrance when He comes into His kingdom. Where did this man learn to acknowledge Jesus as Lord? When and where had he received the assurance of the coming and perpetuity of his kingdom? whence did he obtain his unquenchable faith, that shone amid the overwhelming darkness, when even the apostles were thinking of "going a fishing?" (John 21: 3).

He had not learned these things nor acquired this faith as he hung upon the cross. It was not a sentiment of momentary growth. No, it was strong and enduring, and shows that though a backslider and a culprit, he had been a disciple, or at least a believer.

Then, the answer of the Redeemer gives further strength to the idea that he was a member of the church: "Verily I say unto thee, Today shalt thou be with me in paradise." It was an answer of recognition, of consolation and of hope. Jesus did not speak to him as a stranger, did not announce to him any principle of the gospel, or suggest faith and repentance; but he gave him the most gracious of all promises, that that very day he should be with Him, his Lord, in the world beyond the grave.

And where did Jesus that day go? We know from his statements to Mary three days later that he had not yet ascended to his Father. If the place where God dwells, as we all believe, is heaven, then he did not go to heaven, and if the thief went with him, he did not go there either. Therefore, when Jesus said paradise, if he did say paradise, he did not mean heaven. But we know from the testimony of Peter the apostle one place where Jesus did go. He went to a prison in the spirit world, where the antediluvians, who had rejected the preaching of the gospel by Noah, and others of a like kind were held in bondage. But was that the only place where Jesus went during the three days his body was in the tomb? On this point the scriptures are silent, but we think the inference is consistent that He visited other parts of the spirit world besides the prison in which the rebellious antediluvians were confined. Jesus said, in my father's house are many mansions; and of all those mansions, did He only enter

one, and that one, we may believe, the lowest, the darkest of all? Indeed, we suggest that the prophecies regarding the work of the Savior could not be fully fulfilled without he did go elsewhere. Isaiah says: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Is. 61: 1). "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Is. 49: 9). "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Is. 42: 7).

These prophecies received only a very partial fulfillment if the prison of the antediluvians was the only place in which He ministered. The deliverance promised the captives, the opening of the prison to those that were bound, was something more than the preaching the way of deliverance, through faith and repentance, to these once hardened sinners. To fulfill the prophecies in all their glorious intent, the deliverance promised must be one nigh at hand, not a conditional one, at best afar off. It must be the flinging wide open of the prison gates that those who were prepared to come out into the light of day could do so. We are told by the sacred historians that many, both on this continent and at Jerusalem, rose from their graves immediately following the resurrection of Christ and were seen by many (Matt. 27: 52; III. Nephi 23: 6-12). Are we not justified in believing from the teachings of the modern servants of God that these could not have taken their bodies from the grave without Christ had carried to them the keys of the resurrection. If this be so, when did He visit them? It could not have been before His death; it was not after His resurrection, for they arose practically at the same time; therefore He must have visited them while His body lay in the sepulchre.

Now we do not assert that the penitent thief was resurrected. Of that we are in entire ignorance, but we do not think that he went with Christ to the region where the antediluvians were imprisoned. We hold this opinion for two reasons. In the first place, the thief did not need to have



faith and repentance preached to him. He already had the strongest faith in Christ and his mission and he had repented and confessed his wrong-doing. In the second place this prison does not agree with our conceptions of paradise nor with the description given of it in Holy Writ. Alma (who, we must remember, lived before the advent of the Savior, and consequently his description directly applies to the righteous then dead) says:

The spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, &c. (Alma 40: 12).

Nephi also speaks in the same strain, (II. Nephi 9: 13). In neither of these passages can we draw the slightest inference that any but the righteous inhabited paradise, or that it in the least degree resembled a prison where the spirits of the wicked were confined.

But it is possible we have a strained translation of the original Greek word, given us as paradise, and that to be absolutely correct all the Savior's promise to the thief amounted to was that that day he should be with Him in the spirit world. Let this be so and we are still justified in believing that the Savior took the penitent malefactor to that part of the world beyond mortality for which, according to the condition of his mind and heart, he was, at the time of his death, most fitted.

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### DISDAIN RETURNED.

He that loves a rosy cheek,  
Or a coral lip admires,  
Or from star-like eyes doth seek  
Fuel to maintain his fires;  
As Old Time makes these decay,  
So his flame must waste away.

But a smooth and steadfast mind,  
Gentle thoughts and calm desires,  
Hearts with equal love combined,  
Kindle never-dying fires.  
Where these are not, I despise  
Lovely cheeks, or lips or eyes.

*Anon.*

# STATEHOOD AND HOW IT WAS ACHIEVED.

BY HON. WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

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## IV.

The next effort to secure statehood was memorable. The Mormon people felt that a continuation of the territorial system was almost unendurable. They felt that the federal officials were oppressive and unjust; that bigotry and intolerance characterized their administration of the laws. When the territorial legislature met in January, 1872, a bill was passed providing for a constitutional convention. It was vetoed by Governor Woods, but a joint resolution embodying the provisions of the bill was hastily passed. In pursuance of the resolution, delegates to the constitutional convention were selected, and on the 19th of February of the same year, the convention organized. The strongest men of the territory were elected, among them being Mormons and non-Mormons. From the former were Hons. George Q. Cannon, Orson Pratt, John Sharp, John T. Caine; and from the latter Judge Hayden, Gen. Connor, Gen. Barnum and Hon. Thomas Fitch. The convention was animated and earnest. All the members, except Judge Hayden, entered into the spirit of the movement and were sincere in their desires for statehood. Mr. Fitch and others urged that concessions be made, and provisions inserted in the constitution regarding polygamy, that would meet the approval of the nation. He stated: "There is no safety for the people of Utah without a state government; for under the present condition of public affairs, their property, their liberties, their very lives, are in constant and increasing jeopardy."

Though the constitution did not contain the provisions desired by Mr. Fitch upon this question, yet it provided that whatever terms might be prescribed by congress as a condition precedent to admission, if ratified by the people, should constitute "a part of this ordinance." Upon submission to the people the vote for the adoption of the constitution was nearly unanimous.

Hons. Thomas Fitch, George Q. Cannon and Frank Fuller were selected to present, in connection with delegate Hooper, the constitution to the president and congress.

Again congress refused to admit Utah, nor was there any suggestion upon what terms admission could be secured. The legislative assembly in 1882, by joint resolution, again authorized a constitutional convention. The people responded and selected delegates. The convention met and, in due time, drafted and adopted a constitution. For the first time "Utah" was chosen for the name of the proposed state. The vote of the people for the adoption of the constitution was overwhelming. Hons. John T. Caine, W. H. Hooper, F. S. Richards and other able and representative men were selected as delegates to present the constitution and memorial for statehood to congress. But their efforts, like those previously made, secured no response, and Utah was still denied that to which she was entitled.

To many the refusal of congress to confer statehood, when it was sought by Utah in 1887, was inexplicable. It is known that the President of the United States and many high officials, including congressmen and senators, were willing, if not desirous, of opening the gates and bidding Utah welcome as a sovereign state. The constitution which was adopted by the convention, July 7th, 1887, contained a provision as follows: "Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor."

The practice of plural marriage by a portion of the members of the Mormon Church, had for years been urged as a reason for refusing statehood; but now when the fundamental law forever prohibited it, objections ought to have ceased. And this view is strengthened by the procedure of the church

in relation to the "Manifesto" issued by President Woodruff, in October, 1890. But the abolition of the system of marriage against which the nation had so long inveighed, and the evident and unmistakable purpose of the people to fully conform to the law, did not move congress to favorably consider their petitions. By many of the people of Utah, it was thought that the only solution of the problems vexing her, was to secure the active intervention of the national political parties; and this it was conceded could only be secured by the formation of national parties within the territory. Accordingly, in 1888, a few of those entertaining such views called a Democratic convention and nominated Hon. S. R. Thurman as delegate to congress. Though receiving but 512 votes, the seed had been planted and the fruition of the labors was soon realized. The elections of 1891 found the people in most counties waging their political contests upon Democratic and Republican lines. The People's Party had disbanded and the Liberal Party was in the throes of dissolution. The legislature, which was strongly Democratic, passed a memorial asking congress to grant what was familiarly known as the "Home Rule Bill." It was thought that even with the progress made, there would be opposition in congress to the bestowal of immediate statehood upon Utah. This bill was designed to obliterate many of the evils suffered under the territorial system; and as it gave a large measure of local self-government, it would demonstrate the capacity of the people for the enjoyment of the rights of a sovereign state.

The changes occurring in Utah commanded the attention of congress and the nation; and the former, by its committees, instituted an investigation with a view of determining what, if any, change should be made in the territorial system. The national political organizations which had so long ignored the Mormon people, awakened to the importance of securing their support, and so aided the local party leaders in spreading their principles.

The local issues and questions which had so long distracted the people were forgotten; political orators no longer talked of "church and state," of "Mormons and Gentiles," of

the "People's" and "Liberal" parties; but the tariff, and silver questions, the construction of the federal constitution, the centralization of power and the achievements of the Democratic and Republican parties; these, and other national issues were earnestly discussed and eagerly considered by the people. The old prejudice faded away; all felt that a brighter day had dawned, that all were citizens of this grand, God-given Republic, and that with statehood conferred, this beautiful, virile commonwealth would go forth, with the errors (if any) forgotten, "with her virtues shining like rubies upon her breast, to clasp hands with her sister states, and march with them along the highway of empire, which stretches from sun to sun."

Gradually the opponents of statehood were silenced. Confidence and trust existed among Utah's people, and with substantial unanimity they joined in the request for statehood. On the 16th day of July, 1894, President Cleveland approved the Enabling Act, providing for Utah's admission into the union. Pursuant to this act, delegates were elected to a constitutional convention, which met in Salt Lake City, March 4th, 1895, and continued in session until May 9th, of the same year. Of this great convention much could be said. Hon. John Henry Smith was President; and many of Utah's most illustrious citizens were its members. Gentiles and Mormons mingled freely together, and felt that the hour of fraternal union had come.

From such men as C. C. Goodwin, Heber M. Wells, Moses Thatcher, Fred J. Kiesel, B. H. Roberts, F. S. Richards, David Evans, S. R. Thurman, C. S. Varian, Richard Mackintosh, Aquilla Nebeker, and others of no less distinguished ability, much was expected. A calm, dispassionate review of their labors, justifies the confidence reposed in them. The constitution framed by them was submitted to the people and by them ratified. For its adoption 31,305 votes were cast; the opposing vote was 7,687.

The proper certification of facts was submitted to the President of the United States, and on Saturday, Jan. 4th, 1896, at 10:30 A. M. Washington time (8:03 A. M. Salt Lake City time) the proclamation admitting Utah into the Union of States was signed. The joyful news soon reached every

portion of the state, and was received with universal rejoicing. The following Monday, January 6th, had been fixed for the state officers to enter upon their duties. Elaborate arrangements had been made and imposing ceremonies provided for the occasion. The great Tabernacle, constructed under the direction of Utah's immortal leader and first governor, Brigham Young, had been selected for the exercises, and at 12:00 o'clock, noon, the mighty procession entered the sacred portals. The ceremonies were simple but most impressive. Upon the stand were seated leaders of the Mormon Church and eminent divines of other churches in the state, and the recently elected state officials who were about to assume great civic responsibilities. And there, too, were those who were about to surrender the authority held in virtue of laws soon to be inoperative. The tomb was to receive the cold form of inchoate, imperfect government; and from the brow of our mighty nation was to spring, full panoplied, the beauteous State of Utah.

The acting governor of Utah Territory, Hon. C. C. Richards, in a felicitous speech, began the exercises. A most touching and eloquent invocation by President Woodruff (read by President George Q. Cannon) was offered. Hon. J. L. Rawlins, whose untiring efforts had contributed so much to the achievement of statehood, read the proclamation of the President. The moment of death and life now came. Acting-Governor Richards declared "that the time has arrived when the federal power withdraws and yields up to the native son, who has been chosen as governor of the State of Utah." Thereupon the executive power was surrendered to the first governor of the new state, Hon. Heber M. Wells, and the oath of office was administered by the first chief justice, Hon. C. S. Zane. And so Utah took her place in the American union of states.

All hail our glorious state! May the God of our fathers watch over her for ever and ever—

"O fair young mother, on thy brow,  
Shall sit a nobler grace than now,  
Deep in the brightness of thy skies,

The thronging years in glory rise,  
And as they fleet,  
Drop strength and riches at thy feet.

"Thine eye, with every coming hour,  
Shall brighten, and thy form shall tower,  
And when thy sisters, older born,  
Would brand thy name with words of scorn—  
Before thine eye,  
Upon their lips the taunt shall die."

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### FORGIVE.

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If a dear friend have wronged thee, even though  
The stab be given in the most vital part  
That throbs through Love's betrayed, defenceless heart,  
Forgive!—for she that struck thee might not know  
How deep the misery of her thoughtless blow:  
Forgive!—for of the self same frail flesh thou art,  
And might'st have winged for her as keen a dart  
If thou hadst tempted, or been tempted so.  
Forgive!—for other's crime and other's shame  
Are not thy hurt; thy soul being still the same,  
Since its integrity hath suffered not;  
Forgive!—for in a little while both must go  
Into the grave where tears shall cease to flow,  
And sorrow, even this be all forgot.

ARTHUR BROOKE.

## ENGLAND AND GERMANY.

BY PROFESSOR JOSEPH M. TANNER, PRESIDENT OF AGRICULTURAL  
COLLEGE, LOGAN, UTAH.

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Although Germany, as a continental power, has been from the earliest period of its history separate in its interests from England and is in such a position today that the questions which heretofore gave rise to national misunderstandings should have no place, yet it is nevertheless true that England regards Germany as a competitive rival whose commercial influence in the world is thought to be a direct menace to England's future material progress. The results of the Franco-Prussian war were more than the acquisition of Alsace and Lorraine and a large war indemnity. The results were more than the prestige of German arms and the founding of a German empire. At the close of that war Germany entered upon a new era of national prosperity and with a greater unity of purpose than has ever characterized the German people. Indeed their unity today and the fixed purpose which they have shown in view of their past dissensions is the marvel of the historian. Writers had come to believe it impossible to establish a united German empire because of the quarrels, the feuds, the jealousies, and the petty distinctions that have kept that race in constant turmoil. The unexpected, however, has happened. Almost half the agricultural classes have been called from the farm and placed in the workshop. This has been done without diminishing her products, and today Germany has become one of the foremost nations in her great manufactures.

At first many Englishmen were pleased at Germany's success. They were glad to see their rivals, the French, hu-



miliated. It was a brilliant victory, snatched from a nation that had enjoyed a monopoly of brilliancy, and whose great generals had been the admiration of the world. England considered herself in a measure the hereditary rival of the French people. For centuries they had been in constant warfare, and this sudden defeat, humiliation and impoverishment of the French gave some degree of satisfaction to their English rivals. As a matter of fact England and France are better prepared to work in unison than any other two continental powers. Their competition was not of an important character and their energies were directed along different channels. The products of the French artisan were unlike those of the English. Each country developed its manufacturing interests along different lines, and there never has been any variance between these two nations in their material development, or if there has been any variance it has been of a minor character.

But this was not true of Germany. As soon as the Germans had founded their empire and secured their enormous war indemnity, they were in a position to enter upon a new era of manufacturing prosperity, and their line of work came in direct competition with the English, and that competition has become more and more merciless every year. The Germans have crowded their wares into markets hitherto exclusively controlled by the English. The products of the German factory and foundry were carried to those oriental countries from which England had so enormously enriched herself. And one of the most striking facts of this competition is that in the creation of wealth during the last twenty years, Germany has far surpassed England. When jealousy became manifest, it showed itself in frequent suggestions of compromise between Germany and France, English writers suggesting that for the sake of peace and harmony, Germany should release Alsace and Lorraine. Of course England has never surrendered any territory that her arms had conquered unless she was positively obliged to. She did not ask this from precedents in her own history, but from an assumed philanthropic point of view. All these suggestions met ridicule in Germany. Later England began to represent Germany and France as in a constantly hostile attitude. Her great news-

papers were crying "War, War," magnifying every French and German misunderstanding and apparently doing all in their power to precipitate war between these nations by feeding a spirit of revenge in France and creating a spirit of retaliation in Germany. In 1886 it appeared as though this effort would be successful. In 1887 Germany increased her armaments and her army by the famous Septinat law. Since then the dangers of war between France and Germany have grown constantly less.

It is difficult to estimate the influence which an apparently disinterested nation may exercise by means of her great newspapers in creating disputes and dissensions among other nations; but it is not too much to say that this systematic effort on the part of the English newspapers to engender misunderstanding and a spirit of contention between France and Germany was very potent in Germany and France. War has now become altogether improbable. France and Germany are fast approaching an era of mutual understanding and indifference, if not friendship, and it would appear that England is now manifesting her real purpose and that the Germans were not altogether wrong when they accused the English press of a fixed and determined purpose to involve Germany in war; and the readers of the English press will remember how these hostile speculations were carried on by English writers and how irritating and often exasperating they became in Germany. The English press now openly announces the real cause of its dislike of Germany, and of all countries in Europe today the feeling of hostility is greatest between the Germans and the English. It is not even so manifest between Germany and France, for the German is freer from insult in Paris than he is in London. It may be safely said that the Emperor would as soon think of making a visit to Paris as he would of making one to London. Indeed, it was known that during the visit of Prince Henry to London during the Queen's Jubilee, he was openly insulted in the streets of London during the time of the parade. Taunting remarks were made; men cried out among the populace "Why don't you send a telegram," referring to the telegram which his brother the Emperor had sent to Krueger congratulating him upon the

defeat of the English in the Jameson raid. In vain, it was said, Prince Henry pointed to his helmet, indicating that he was there the representative of his country, believing that his mission would exempt him from further taunts and insults.

Whether Germany and England will ever come to war at arms, may be an open question, but there is certainly a war of words going on between them. They are talking war; they are calculating its consequences, and it would almost seem as if England, in the desperate competition into which Germany has forced her, is bidding openly for hostility at arms. The Germans realize this. They are increasing their navy, doing all they can to promote the Triple Alliance, for it must be remembered that Austria is also a great competitor of England in her manufacturing industries. Italy finds her best support in this Triple Alliance, and it may be truly said that the influence of this alliance is making towards industrial freedom against the exclusive claims of England to the unlimited markets of the oriental world. England has been jealous of this alliance and has favored Italy in every possible way, hoping that Italians would withdraw. It was useless to hold out any inducements to Austria, and in any event there would always be a dual alliance.

The latest symptoms of English agitation against Germany has manifested itself in the encouragement which England is now giving to the recent alliance between Russia and France. Today the English openly proclaim that their war against Germany is for the commercial right to 200,000,000 pounds, a sum, it is estimated, that Germany and Austria have wrested from England in the markets of the orient. Germany has also been imitating England by establishing commercial guilds in Africa and in Asia, a colonial policy of commercial prudence that has enriched England for more than five centuries.

Excerpts from English and German papers clearly indicate the truth of what has been herein expressed, and I give these quotations that the reader may more fully appreciate the rivalry and the growing hostility between those countries.

The London *Saturday Review* has the following: "Bismarck has long since recognized what at length the

people of England are beginning to understand, that England and Germany must come to blows over the right to levy from the whole world the tribute of commerce. England, with her long history of successful aggression and convinced that in pursuing her own interests she is spreading light among nations dwelling in darkness, and Germany, with lesser will-force, but keener intelligence, competes in every corner of the globe. A million petty disputes build up the greatest cause of war the world has ever seen. If Germany were extinguished tomorrow, there is not an Englishman in the world who would not be the richer the day after tomorrow. Nations have fought for years over a city or a right of succession; must they not fight for £200,000,000 of commerce? William the Witless is bringing the war closer, and England is the only country that could fight Germany without risk and without doubt of the issue. A few days, and the German ships would be at the bottom of the sea or in convey to English ports; Hamburg and Bremen, the Kiel Canal, and the Baltic ports would lie under the guns of England, waiting for the indemnity to be settled. All we would have to do then would be to say to France and Russia: "Seek some compensation. Take inside Germany whatever you like; you can have it." France and Russia certainly will not lift a hand to save Germany. The war is inevitable and England's best hope of prosperity. The presumption of the German Emperor has brought Germany to a pretty pass."

*The Spectator* says: "There has been an attempt on the part of the German Emperor to get up a coalition against England. It has failed but at the same time France and Russia have tried to use the incident to get some sort of assurance that England will not, when the great war comes, join the Triple Alliance. That is a maneuver natural enough under the circumstances. As far as Germany is concerned we see no sort of reason why England should refuse to give an assurance that we shall not side with her. The policy pursued toward us by Germany during the last few years forfeits all claim on her part to our consideration. We could not allow Italy to be partitioned or destroyed. Probably we might find means of protecting Italy without protecting the Triple Alliance. In

case of war we might offer Italy a complete and absolute guaranty if she would leave the Triple Alliance. If Italy refused to do that we must, of course, leave her to take her chance. But in all probability she would not show any obstinacy. The offer of immunity from the risks of war would probably be irresistible. Possibly, however, it will be said that Italy would be bound in honor to stand by Germany and Austria. We do not think that need be a serious difficulty."

The Cologne Gazette, "*Kölnische Zeitung*," a German paper, replies as follows: "The English themselves acknowledge that it is impossible for them to compete in the arts of peace with us and hope to be victorious. Hence their threats of war, their brutal untruths, their attacks upon the Emperor. These latter especially annoy the Germans, as such attacks are an insult to the whole nation. Englishmen evidently do not realize that William II. has his people at his back. The English will, however, find to their cost that nations, as well as individuals, must show some consideration to others. That Germany is more likely to have the support of the Triple Alliance in an Anglo-German struggle, goes without saying. But Germany does not depend upon this. She is used to fight her own battles, and with her own men. Since the time has passed away when the enemies of Germany could obtain German troops, Germany may look hopefully to the future, though she should refrain from underrating an enemy. England, however, will find it to her advantage to think twice ere she enters upon an Anglo-German campaign. In war, victory is never assured till after the battle, and England has not such a crushing superiority of men, guns and wealth that prosperity is as certain to follow a war against Germany as a petty expedition against naked savages."

One naturally asks the question, can a nation be constantly crying war and agitating hostile means, without involving herself in a contest at arms. England has an advantage today—her fleet is the most powerful in the world. Germany's wealth is growing, and her fleet consequently is growing, every day, and growing with proportionately greater rapidity than that of England. If there is to be such a war as some Englishmen seem to contemplate, the sooner Eng-

land and Germany come to arms, the better for England. Germany realizes this, and is more modest and more reserved in the agitation of this great question. The hostility is daily growing. German merchants in London, and there are many of them, and German clerks, bookkeepers and business men, fully appreciate this hostility, and are feeling every day in London and in other great cities of England more uncomfortable in consequence.

It must not be supposed that the Turkish question is the only great political problem in Europe or the one most menacing to its peace. If the newspapers of England reflect the sentiment of the English people or of the English government, one might very easily conclude that England is today openly bidding for a war with Germany. But in this matter the Germans will, no doubt, manifest some prudence; they did so in the late war with France. They expected that sooner or later Germany must come to war with France, but they waited till they were ready. When they were fully prepared and France had gone so far in her hostility and in her domineering spirit that she could not retract without humiliation and disgrace, Germany forced France to accept war or back down from her hostile attitude—something which the *amour propre* of the French could not endure. England may be taking the same route. Whether or not she will carry her hostility as far as France did, or whether the results will be the same, is, of course, a matter of mere speculation.

# YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
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## III.

### NAPOLEON BONAPARTE.

## II.

The beneficial side of self-reliance must not be overlooked. Through it Napoleon was able to go out of the beaten tracks of government and custom, and to establish new systems which still remain the pride of France, and the object of the world's sincere admiration. Space will not permit a discussion of these, but the fame of two of the products of his unique genius is so great that a mere mention of them insures our recognition of his power of original thought.

Reference is made to the Code Napoleon and the Metric System. True, these did not have their origin in Napoleon's mind; that would be above possibility. But his suggestions were of value to those who had the work in charge, and his indomitable energy hastened its completion, and insured the adoption of the systems by France in his day.

Concerning the Metric System, nothing need be said; the Code Napoleon has exerted an influence of inestimable value on the subsequent laws not only of France but even of Europe at large. It is safe to say that, if it had not been for the genius and power of Napoleon, those two elements of our modern civilization would have come, if at all, from some other nation than France. It will therefore be seen that the

good as well as the evil side of the self-reliance developed in his childhood, was retained through life.

His childhood was marked by another trait, the contemplation of which does not afford us any satisfaction. Even while at home, between the ages of five and ten, he manifested a selfish pettishness and spite, which continued in his disposition during manhood, and constituted one of its most objectionable elements. He acknowledged this defect in his character, and attributed it to the influences that surrounded his birth and early childhood. His own words are interesting: "I was born while my country was dying. Thirty thousand French vomited on our shores, drowning the throne of liberty in waves of blood—such was the horrid sight which first met my view. The cries of the dying, the groans of the oppressed, tears of despair surrounded my cradle at my birth."

Concerning his own boyhood at home, Napoleon made this confession on his deathbed: "Nothing awed me; I feared no one. I struck one, I scratched another, I was a terror to everybody. It was my brother Joseph with which I had most to do: he was beaten, bitten, scolded, and I had put the blame on him almost before he knew what he was about; was telling tales about him almost before he had begun to know himself. I had to be quick: my mama Letitia would have restrained my warlike temper; she would not have put up with my defiant petulance. Her tenderness was severe, meting out punishment and reward with equal justice; merit and demerit, she took both into account."

With such a disposition, such a mother was needed to guide and restrain him. But when left to himself, even as a boy, the mischief was done before anyone could interfere. So in manhood. His self-willed, almost petulant movements partook of the same nervous, mischievous haste, the only difference being that they were guided and tempered by mature judgment, skillful scheming, and a design far from unselfish. But here was no mother to restrain him, and conscience, which should have taken her place, had become perverted by ambition, until its dictates were too weak or too wicked to guide him aright.

He manifested this petulance and selfishness on many



occasions while dealing out honors to his relatives and friends, and in his criticism of those who displeased him. Whenever he had realms to dispose of, the fruits of his conquest, he provided for his friends and relatives first, and took merit into account afterward. When any of these appointees displeased him, he employed the privilege of a relative to scold and denounce them unmeasurably. Some of his letters, written under such circumstances, have recently been published, and they prove beyond question, that he never overcame the tyrannical, selfish petulance of his youth. Allowed free rein in childhood, it increased to an overmastering passion and belittled the great achievements of his manhood.

But enough of his objectionable traits of character have received consideration. It would be a mistake to suppose that as a boy or as a man he was the monster some historians picture him, without any redeeming features, but utterly stupid in his own wickedness. Of failings he had his share. He was unreasonably ambitious, peevish, passionate, self-willed, cruelly despotic, overbearing, and insincere in his religious views. Yet he was possessed of characteristics which must command our respect and admiration. Among these were perseverance and vast capacity for work, originality of ideas, and great personal magnetism and power over men. These qualities developed early in life, and caused him to be marked for high destiny by his older associates. They could readily see that he would never be daunted by difficulty or discouraged by the amount of work required to accomplish an end. This indomitable courage entered into his military career, and colored all his campaigns. He was scarcely more than a boy when placed in charge of the French troops and sent to effect the conquest of Italy. Young as he was he recognized no obstacle in the way. He first awoke to a full realization of his great destiny and the powers of his wonderful courage when he met the Austrians at the famous field of Lodi. As he rushed across the bridge at the head of his grenadiers, he first realized what was in him; the youth was now a man. Ambition was aroused, and the "man of destiny" stood revealed to himself, as he was soon to be revealed to the world. Here it was that the fruit of his years of boyish study,

application, solitary planning, and growth of moody genius began to appear. What did it matter to him that in his youth men had despised and pitied him; that poverty had oppressed him; that he had been forced to stand alone in his defense of home; that his family had been scorned as a crowd of begging sycophants; that debts almost too heavy to be borne, lay upon his shoulders; that he had been under the necessity of frequenting six-cent restaurants and pawning his watch? These experiences which had formed the school of his training, were forgotten, when, returning to Paris from his campaign, the "little corporal," boyish in appearance and manner, was received with open arms by veterans, and shouts of his praise rent the air. The past was now as the root of his life, hidden in the soil of forgetfulness; the present and the future spread their rich foliage and fruit for him and he hastened to enjoy them. The enemies of his youth had now become his willing tools and he did not scruple to use them to his own ambitious ends.

His youthful genius and originality of thought manifested itself in many directions, the most prominent being the military. As a boy he never traveled through a new region without carefully studying all its strategic points. This early care and attention proved of invaluable benefit to him in the conduct of his campaigns in those regions. Even while he was most unpopular among his schoolmates, they recognized his commanding military genius. One of their favorite pastimes in winter was the erection of snow forts, and the carrying on of siege and defense. Napoleon used his superior skill in mathematics and military tactics so well that he was always placed in charge of the attack or the defense, and it was noticed that his party was very seldom defeated. In his solitary moments, his favorite occupation was to draw figures of fortifications on paper or in the dust, supplementing this work with the formation of plans of attack on those fortifications. This early exercise made him proficient in offensive and defensive warfare, and prepared him for the great campaigns which made him famous. His military genius was universal—all-comprehending. Under its influence he could brave the perils of the Alps, the sands of the African desert,

the snows of Russia. He could speak, under its dictation, stirring sentences which have made him famous. "There shall be no Alps," said he, and the plains of Italy smiled upon him. "Soldiers, forty centuries look down upon you," he exclaimed in the shadow of the Pyramids, and the hostile Mamelukes fled before his victorious arms; and one of his marshals embraced him saying, "Sire, your greatness is like that of the universe!" "The reign of the lawyers is over," he said as he returned from Egypt, and immediately a military despotism sprang into existence, with him as supreme ruler. "Holland," said he, "is the sediment of the French rivers," and it became at once a part of France.

Nor was his genius confined to military affairs. The arts of peace gained much from him. The Metric System and the Code Napoleon have been named. During his brief respites from active campaigning, all his energies were directed toward the development of governmental matters at home, art, architecture, road-making, law-giving, financiering—all these received the impress of his powerful mind, and were bettered by it. His capacity for work was almost unlimited; in this consisted much of his genius. Four hours a day sufficed him for sleep. He had so accustomed himself to hardship and abstemiousness in his youth, that in more advanced life he could withstand rigors and privations which would have crushed a less hardy man. His dissipations were very limited, considering his vast opportunities, and most of these he overcame in early manhood. In morals he was no better, and perhaps no worse, than other military students and public men of his time and country. Judged according to the strict standard of the gospel, he would be found wanting, though his excesses were not notorious. His ambition and commanding genius enabled him to control his passions at least during periods of great emergency, when weakness, in this direction might have proved fatal to his hopes.

His qualities as a leader of his boy companions gave him a prestige with them, which mere popularity as a companion could not possibly have secured. This personal magnetism increased until he became the idol of his men. At Lodi he bound them to himself in bonds of devotion and admiration

which grew stronger with each succeeding campaign, and impelled them to rush into any danger if he were their leader. Its most striking exemplification was in an incident which occurred on his return from the island of Elba, whither he had been banished by the European powers. He made his escape from the island and landed in the south of France. Some of his former officers and men were sent to arrest him and bring him in chains to Paris. As they saw the familiar figure, they forgot their duty, embraced him and promised him eternal fealty. They were sent to capture him, but he captured them. They all remained loyal to him until, a hundred days later, they laid down their lives for him on the field of Waterloo.

In conclusion, I will briefly trace the steps of his gradual growth, from youth to manhood, into a full sympathy with the principles of the French Revolution. This great movement began when he was scarcely sixteen years old. Its preliminary literature, and especially that produced by Rousseau, was eagerly devoured by the young misanthrope. He even attempted some writings of a revolutionary character, himself, but these productions gave no promise of the greatness he afterwards achieved. He was to *act* in the revolution, not to *write* about it. From his twenty-third to his twenty-sixth year, he was in Corsica and elsewhere, taking only a secondary part in the revolution, though his sympathies were tacitly with the common people. He became definitely connected with the revolution in October, 1795, when he was placed in command of the forces appointed to protect the newly appointed convention against the attacks of the national guard. The young Napoleon stationed his artillery so skillfully that he completely routed the attacking force. He was now, at the dawn of his manhood, the product and idol of the revolution, and was ready to enter upon the successful campaigns already briefly traced. The brilliant sun of victory which rose in Italy was to "sweep the sky to the zenith of Austerlitz, the eclipse of Elba, and the sunset of Waterloo," its course to be succeeded by the darkness of St. Helena.

Why was this splendid prodigy allowed to sink into the darkness of defeat and wretched, solitary death, so different

from the destiny of Washington? A youth of such commanding will and transcendent genius would seem to have deserved a better fate. The answer is given in merely naming one youthful trait carried into manhood—selfishness. For the sake of self he was able to and willing to betray his soldiers, his country, his wife, his honor. Nothing was too sacred to be sacrificed on the altar of his ambition. There is a limit to the reign of selfish genius—love is everlasting. True, the fruits of the first may be the more quickly gathered, but the fruits of love are perennial. Napoleon gathered on all sides the products of his genius, but, like Dead Sea apples, they turned to ashes at his lips. Washington waited patiently for the harvest of his love, and it lasted to the end, yielding holiest satisfaction. We *admire* Napoleon—we *love* Washington. “Napoleon’s opportunity was a rare one, but he ingloriously missed it. If he had been wise, he might have seen at several stages in his career, that it was within his reach to found one of the most powerful and compact kingdoms in this world. He might have been Emperor of a France bounded by the Pyrenees, the Alps, and the Rhine, with by far the greatest military strength in Europe! Within this splendid territory he might have established a moral and intellectual power even more formidable and certainly more durable than military power. But his selfishness and lack of wisdom wrecked his throne.”

Nineteen years after his death at St. Helena, his embalmed body was brought to Paris. “Men looked with reverence and pity upon the almost unchanged countenance of him who had been the glory and the scourge of his age.”

# TO PRESIDENT WILFORD WOODRUFF.

ON HIS NINETIETH BIRTHDAY.

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Hail! honored leader. Israel greets thee well  
On this, thy ninetieth natal festival.  
The peace of God be with thee; may His hand  
Lead, guard and guide toward the Better Land  
As in years gone by; His grace inspire,  
His Spirit fill thee with prophetic fire;  
Thy "crown of years" prolong, by Christ's decree,  
His faithful representative to be.  
Press on, thy lofty destiny to fill;  
Thou hast the fervent prayers of Israel.

May little children who, at mother's knee,  
Offer in lisping accents prayers for thee—  
(A homage sweeter than the bow of kings—  
An incense which the smile of heaven brings)—  
Learn by thy upright life a lesson true,  
And aged sires their faith and vows renew.  
May all God's people learn by thy example  
The gospel is for all conditions ample;  
Obey its precepts and its teachings pure,  
And priceless gifts of Endless Lives secure.

Ring out, brave voice, in accents strong and bold,  
The Shepherd's present message to the fold.  
And you, ye listening multitudes, give ear  
The Prophet of the Living God to hear.  
And as ye value life, Eternal Life,  
For which ye have so long endured the strife,  
Put not your trust in mortal vision dim,  
But heed the voice of Israel's God through him.  
And as the boding signs in every nation  
Foretell the end of this last dispensation  
Be wise; in virtuous deeds your lives enshroud—  
Prepared to meet your Savior in the cloud.

SARAH E. PEARSON.

# BIBLE STUDIES.

BY NEPHI L. MORRIS.

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## IV.

### THE NEW TESTAMENT.

We shall undertake to prove the genuineness and authenticity of the New Testament by treating it under two general headings. But first we shall show that from the very nature of the thing a forgery of the sacred writings was impossible. Then we shall consider the Historical or External Evidences, and lastly Internal Evidences.

That an extraordinary person called Jesus Christ lived in Judah in the Augustan age is a fact better supported and authenticated, than that there lived such men as Cyrus, Alexander and Julius Cæsar, for although their histories are recorded by various ancient writers, yet the memorials of their conquests and empires have for the most part perished. Babylon and Persepolis are no more; the cite of ancient Nineveh, that "exceeding great and mighty city," has been for centuries a point of dispute. Few indeed are the vestiges of Alexander's victories in India and Asia Minor, and equally few are the standing memorials in France and Britain to prove that there was such a person as Julius Cæsar who subdued the one and invaded the other. Not so defective are the evidences concerning the existence of Jesus Christ. He stands in the "meridian of time" as the *climax* in history. At his feet gather, like a coil, the history of all before him, and for the source of all that is best and most enduring in the nations of today we must trace the streams of history back to him.

That he lived in the reign of Tiberius and that he suffered death under Pontius Pilate, are facts not only acknowledged by Jews belonging to every age from then till now, and by the testimonies of heathen writers, but also by Christians of every age and country, who have commemorated, and still commemorate the birth, death, resurrection and ascension of Jesus Christ. They have with little variation observed certain principles of religion, and have universally professed him by observing the Lord's day, and likewise two ordinances, namely: baptism and the Lord's supper. These religious doctrines and ordinances they profess to have received from a collection of writings, composed after the ascension of Jesus Christ, and written by the first preachers of Christianity.

It has been the invariable practice of founders of religious sects to have behind them some written records of their institutions and it is only reasonable to suppose that the founders of the Christian religion did the same. While at first they were content with the mere oral publication of the teachings of their Master, it must have occurred to them that mere tradition was too weak and frail a bark in which to trust for safe keeping the "unspeakable riches" of his word. And hence to preserve in accuracy, and to prevent corruption by false teachers and for unlimited dissemination, it was committed to writing. And, since these teachings and doctrines were to go "into all the world, to every creature," the necessity of something in writing is apparent; and if the apostles did learn any writings they must be the same which are preserved to our time: for it is incredible that all their writings should have been lost, and succeeded by spurious ones; and that the whole of the Christian world should place such faith in forgeries; forgeries, too, of which they alone have been the custodians. And, further, that the Christians did have some written as well as oral instruction, is a fact supported by the unanimous testimony of all the Christian churches, in every age since their establishment; they have professed to read and venerate certain books as the production of the apostles; and these books have ever been appealed to by them as authority on doctrine, and as a guide to faith.



And our present knowledge of Christian discipline, obtained from whatever source we please, corresponds exactly with the doctrine of those books which we call the New Testament, and which most certainly contain the primitive instruction given by the founders of that religion.

The writings thus collectively called the New Testament consist of twenty-seven books, composed on various occasions and at different times and places, by eight different writers, all of whom were contemporary with Jesus Christ. These writings contain the history of the Savior, the first spread of his religion, together with the principles of his religion and various rules and precepts of life. The Gospels were written at different periods and published to different classes of believers; while the Epistles were written to various churches and individuals as circumstances required.

Now, we receive the books of the New Testament as the genuine works of Matthew, Mark, Luke, John, Paul, James, Peter and Jude for exactly the same reason that we receive the writings of Cæsar, Tacitus and Josephus; namely, because we have the uninterrupted testimony of ages to their genuineness, and we have no reason to suspect imposition. And we might observe here that, it is not that there are good grounds for suspicion that men doubt the genuineness of and attempt to prove the spuriousness of the New Testament books, but it is because in their hearts they cannot accept the message these books bear; for other works, such as those above mentioned, are accepted, and for that acceptance there are not half the assurances of concurring testimony that we have for the books of the New Testament. This argument will be strengthened by the observation that, while the works of profane writers were addressed very often to private individuals or to no persons at all in some instances, the New Testament books were addressed to large societies, in widely distant parts of the world, before which they were publicly and frequently read, and in that way were acknowledged to be the writings of the apostles. The Christian writings were read throughout the entire world, were as widespread as the Christian faith, while the profane writings for the most part were limited to one nation or country. And of these matchless books it can be

said that from their production to the present, an uninterrupted succession of writers, many of whom were men of distinguished learning and acuteness, either quote the sacred writings or make allusion to them; and this has been done not by friends alone but by enemies to the Faith. And to these writings nations have subscribed with implicit faith, and have re-modeled themselves to accord with their superior teachings. It cannot be said that the world has paid any such compliment to any of the profane or classic authors. And as translations of the New Testament were made in the second century, and were subsequently multiplied, it became absolutely impossible to forge new writings, unless it be absurdly supposed, that men of different nations, sentiments and languages, and often hostile to each other, should, without consultation *all* agree in one forgery. This argument is so strong that, if we deny the authenticity of the New Testament, we may with a thousand times more propriety reject all the other writings in the world—we may even throw aside all human testimony. But as this subject is of great importance, (for the arguments that prove the authenticity of the New Testament also prove the truth of the Christian religion: disprove the one, and the other falls with it), we shall consider it more at length, and make satisfactory answer, to the cardinal points urged by infidels, and in doing so we hope to prove that forgeries were quite an impossibility.

If the infidel of today shall say he has suspicions that these writings are not genuine and authentic we shall answer: It is rather late in the day to raise such doubts when it cannot be shown that such doubts existed in the age in which these books first appeared, and especially since they had from their very beginning, enemies quite as subtle and virulent as they have had since; and no ancient accounts are now on record from which we may conclude that these books are spurious. If the infidel shall say that a long period of time elapsed after the death of the Savior before his histories appeared, or before such books were known, we shall at once enter our most emphatic denial with ample historical proof at hand, and add, that the contemporaries of Jesus Christ wrote these books and made mention of contemporary writings; and copies of

them in the second century were still more numerous. And as to style of writing, no argument can be brought in disfavor of the New Testament on that point, for its style is exactly such as might be expected from the apostles, not classic and refined, but plain Jewish-Greek. Again: If those writings mentioned facts which happened after the death of their authors, splendid grounds for suspicions would exist, but no such thing occurs in them. Suspicions might be aroused if these books were contradictory in principle and precept, fact and opinion, but instead of a weakness being found here, there arises a mountain of strength in the spirit of oneness that pervades them. This exceptional harmony of purpose and principle has so impressed itself upon the world that the books of twenty-seven different authors are bound in *one* volume and are quite generally regarded as *one* book. To the honor and integrity of the New Testament, be it spoken, it has had and still has wholesome difference with many of its pretended adherents. It remains the same through all time, and as ages roll around, men in multitudes come to it in contrition. Silently it goes right on in its victorious cause. All-conquering time will only bring to it a complete and absolute vindication.

From the preceding consideration it is evident that there is no well-founded reason to doubt that these books are as certainly genuine as the most indisputable works of the Greeks and Romans. But that the settlement of this question may not rest on negative proof alone, we shall produce argument the most direct and positive that can be desired.

It is impossible to establish forged writings as *authentic* in any place where there are persons strongly inclined and well qualified to detect the fraud.

Now the Jews were the most violent enemies of Christianity; they put its founder to death, they persecuted his disciples with barbarous fury, and made every exertion to stifle the new religion in its very cradle. Surely such vigilant and virulent opponents would have detected the forgeries had the New Testament writings been such. Is there a single instance on record where a few individuals, unlearned and unpopular, as these authors doubtlessly were, have imposed a

history upon the world against the testimony of a whole nation? And we might add: that history a rebuke and reproach to the nation by branding it with impurity and furious bigotry? Would the inhabitants of Palestine have received the Gospels if they had not had sufficient evidence that Jesus really appeared among them, and performed the miracles ascribed to him? Or would the churches of Rome, Ephesus, or Cornith have received the Epistles of Paul as genuine if he had never preached to them? Indeed, from the marks of integrity, simplicity and fidelity, which everywhere pervade the writings of the apostles we may be certain that *they* would not have attempted a forgery; and if they had made the attempt in the apostolic age, when the writings are said to have appeared, every person must have been aware of the forgery. *If the apostles were all honest men, they were incapable of forgery; and if they were fraudulent knaves they were most unlikely to labor (and suffer death) to promote virtue among men.* And as the New Testament is not calculated to advance the private interests of priest or potentate, it could not be forged by the clergy or princes; and as its teachers suffered in propagating it, and as it was not the established religion of any nation for three hundred years after its birth, it is perfectly absurd to suppose it the outgrowth of priestcraft, or a mere political contrivance. For three hundred years after Christ, no man had anything to fear for exposing a forgery of the books of the New Testament; because during that time the Christians had not the power to punish its assailants. In fact, it was popular to oppose and thought proper to persecute the followers of the Nazarene—it was thought to be “God’s service.” It was therefore morally impossible, from the very nature of the thing, that these books could be forged.

# RELIGIOUS FAITHS.

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## IV.

### THE POLITY OF THE PRESBYTERIAN CHURCH.

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TERIAN CHURCH IN LOGAN, UTAH.

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This paper is written in response to a request from the Editors of the IMPROVEMENT ERA. A concise statement of the polity of the Presbyterian Church is desired. A theme the scope of which is sufficient to fill a volume is to be compressed into a brief paper. This fact forbids anything more than a clear and fair representation of the salient features of this polity, and precludes the possibility of special and extended argument in support of the position taken. The position itself therefore must be its own defense and answer to all opponents, at least for the present.

The polity of the Presbyterian Church is the mode of government of that Church. The authority of this government inheres in the sovereign people. The old maxim, the voice of the people is the voice of God, obtains and reigns in the polity. The form of this government is republican. The same principles underlie and ramify through this polity as are found in the government of the United States. The "Form of Government" of the Presbyterian Church and the Constitution of the United States rest on the same fundamental principles. The United States is a political republic, and each of its forty-five states has, and must have, a republican form of government. The Presbyterian Church is a religious republic, and each of its divisions or

local churches has, and must have, a republican form of government. The differentiating feature is not in character, but in sphere. The same foundation ideas obtain in each, such as popular sovereignty and representation, but they operate in different spheres. The one acts in civil the other in religious matters. Each claims allegiance from the same subject, yet without trenching in the slightest degree on the rights of the other. The reason for this is that they are hemispheres, halves of a consistent whole and forming a complete sphere, adapted to man's twofold need in civil and moral life.

Possibly Uncle Sam owes more to Presbyterianism for the principal ideas that enter into his political structure than his subjects are aware of. At any rate, without insisting on this point, the fact ought to be known and appreciated by students of both civil and ecclesiastical government, that in both structure and authority these governments are homogeneous—representative in form and resting on the will of the people for their sanctions, to whom they are accountable. Here is the reason why neither of them can ever become hopelessly despotic. Under God, all their authority rises from the consent of the governed, who, by the use of the sovereign ballot, can correct both usurpation of right and abuse of power.

In Presbyterianism there are three great centralizing and governing ideas, known as *parity* of the *ministry*, government by elders and Presbyters, and legislative and appellate courts. These shall now receive attention in the order named.

By parity of the ministry is meant *equality*. There are no grades, no "higher and lower clergy," in the Presbyterian Church. The ministers of the Church are all "peers." They stand on a common platform, they are equal in authority, right, privilege, and are eligible to any position in the gift of the Church. It is not rank, grade or standing, but character and ability that count and are the basis of promotion. The power does not inhere in a head, class, or priesthood, but in the Church itself, the Body and Bride of Christ, which elects its representatives, and clothes them with all the authority they possess, it receiving its

power directly from the Lord Himself, who is the Head, and the Dispenser of all spiritual blessing and power to His people.

It is at this point that Presbyterianism parts company with the various forms of ecclesiastical government known as prelacy, papacy, hierarchy. In the matter of polity the prelatic, papal, and hierarchic churches has nothing in common with Presbyterianism except existence. The direct tendency of each of these modes of government is despotic, and tyranny is their logical goal, as history abundantly illustrates. This is due to their elevation of a class, at the expense of the mass, to a point where pride and selfishness find full play, and spiritual rulers wield a *scepter* over the mass, whose duty becomes submission and unquestioning obedience, instead of sovereignty. Presbyterianism, on the contrary, tends to liberty, the enfranchisement of humanity, because it is a popular government and places the sovereignty in the hands of the people, who are the natural rulers of their own destiny. This makes the Presbyterian office a *function of service* to the Church, and not a spiritual tyranny. This great differentiating principle of Presbyterianism levels all classes of men to a common plane before God, making each person directly responsible to his Maker for what he is and does, thus providing motive for the greatest possible efficiency in Christian endeavor and holy living, while at the same time it furnishes the basis for the most untrammelled freedom within the bounds of the moral law. It puts every man on his mettle to make the most of himself and do the most for God. It is a mind-developing, soul-expanding, hero-making principle born of the truth, the vital breath of a living Christianity, issuing from the lips of the Master in this pregnant statement, "ye shall know the truth, and the truth shall make you free."

The next salient feature of Presbyterianism is government by Elders or Presbyters. Each local church elects a body of men, a bench of elders, that becomes the representatives and ruling body in that church. An elder may be elected to serve in either of two ways, under the votary or the life system. The life system is permanent, and involves service for life. The votary is service for a specified term of

years named at the time of election. Three years is the usual term under the votary system. The termination of the official functions, however, does not deprive the person of his official standing in the denomination. Once elected he is ever after an elder, unless deprived of his standing by regular process of law, either for unworthy conduct, or heretical opinion.

After election the presbyter is set apart to his holy calling by prayer and imposition of hands of the session of which he is to be a member, or by Presbytery's committee, if it is at the time of the organization of a new church, which Presbytery alone can form, either in person, or by a representative committee.

Government by elders is Biblical. It obtained in the Jewish, Old Testament, church. Each Synagogue had a bench of ruling elders, in whose hands the government and worship of the church rested. When the Apostles came after Pentecost, to organize the Christian Church, they carried the Synagogue idea over into the new dispensation, and gave the Primitive Church a Presbyter government.

The word elder is derived from two interchangeable Greek words. These are *episcopos* and *presbuteros*. Each signifies age, dignity, authority. As a matter of function they imply oversight. *Episcopos* is sometimes translated *bishop* in the New Testament, while *presbuteros* is rendered Presbyter. They are usually, however, translated *elder*, both applying to the same person and function. This will appear in what follows.

In Acts 20: 17-28 we have a fine example: In verse 17, Paul is represented as "calling the elders, '*presbuterous*,' of the church," who came from Ephesus to meet him at Miletus. In verse 28 the Apostle gives these elders his final charge, in which he indicates their position as the governing body in the Ephesian Church. He says: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Spirit hath made you overseers," '*episcopous*,' to feed the Church of God, which he hath purchased with his own blood."

Another instance is found in Titus, first chapter and fifth verse, where Paul commands his young friend, then in Crete, to ordain elders, '*presbuterous*,' in every city.



Luke, who wrote the book of Acts, in recording the historic development of Christianity, says in Acts 14: 23, of Paul and Barnabas, the Gentile evangelists, "When they had ordained them elders, '*presbuterous*,' in every church, and had prayed with fasting they commended them to the Lord, on whom they believed."

Peter, in his first letter, chapter 5: 1-2, exhorts the elders, "*presbuterous*," of the churches to which he wrote, to "feed the flock of God, which are among you. Taking the oversight," "*episcoponutes*."

These illustrations will sufficiently indicate the interchangeable nature of the two words in the English New Testament known as elder and bishop. They have the same meaning in the Greek, are applied to the same governing body in the church, in some instances, and to the functions in that body in other cases. This body, or bench of elders, was found in each local New Testament church, as the representative and governing board. They had the entire spiritual oversight of the church.

The qualifications of an elder are named by Paul in his first letter to Timothy, in the third chapter, verses 1 and 7, where he calls attention to fifteen distinct elements of character, without which a person ought not to seek this office in a Christian church. In the same epistle (5: 17), the great apostle calls attention to the *functions* of the eldership, and incidentally classifies the members of this body. According to this verse there were two classes of elders in the early church, distinguished from each other by the work they were called to do. There were elders who "rule well," and therefore were "counted worthy of double honor." There were others who not only "rule well," but who also "labor in the word and doctrine," and were hence "especially" worthy of double honor. These two functions of ruling and teaching belonged to the eldership of the Apostolic Church, and must belong to every Christian church. The differentiating element was not rank or order, but quality, ability to do a certain work. A man might be a good elder, full of the Holy Spirit and able to rule well, yet have no qualification whatever for public speaking. On the other hand, an elder who

had the teaching ability, as well as the qualities of the ruler, was called to fill the function of preaching. Quality of service therefore distinguished the ruling and preaching, the lay and clerical elders of the primitive Christian Church. Timothy was a preaching elder, and long filled the pastorate of the Ephesian Church. Peter also held this position (1 Peter 5: 1), "who also am an elder," though there is no reason to believe he was ever a pastor, but like most of the apostles, he was a traveling evangelist.

This double function in the eldership provides abundantly for the development of church life. Ruling elders are charged with the spiritual care and oversight of the church, protecting the membership against error and sin, and guiding them in the Christ-life of holiness and truth, by example, counsel, and spiritual discipline. Clerical elders, or Presbyters, have part in this care and oversight of the church, with the ruling elders, but their special work, that to which they give themselves with untiring energy, is to "feed the flock of God," "rightly dividing the word of truth," and "labor in the word and doctrine." Prayerful and studious men are they, "apt to teach."

Clerical elders are divided into four classes by the Apostle Paul in his letter to the Ephesian Church (chapter 4: 11). These are "prophets," whose distinctive duty, in common with the other three classes to be named, is to *tell forth* the word and will of God to their hearers. They are ministers who temporarily supply a pulpit in a church that is without a settled pastor. "Evangelists" are ministers who travel from place to place, preaching whenever opportunity offers, in destitute regions, like Paul and Barnabas, and also holding protracted meetings for the evangelization of a community, as did Paul at Corinth. "Pastors" are clergymen who have been regularly installed over churches, by the solemn act of Presbytery, as permanent ministers to their respective congregations. "Teachers" are ministers who are set apart as instructors in Christian colleges or theological seminaries, and who give their whole time to this work. Each of these four classes is under the jurisdiction of and amenable to Presbytery. In point of authority there is no dif-

ference between these four classes on the floor of Presbytery, but an absolute parity.

Side by side with the eldership there is another New Testament body, known as the Diaconate, in the Presbyterian Church. This is the *financial* body of the church. The purpose of its organization was to "serve tables" (Acts: 6: 1-6) i. e. to have charge of all the temporalities of the church. The Diaconate receives and distributes the benevolence of the people in a systematic and orderly way, thus rendering to the church an important service, and purchasing to itself "a good degree" (Tim. 3: 13). The Diaconate of the Presbyterian Church in the United States of America receives about fifteen millions of dollars annually, which it uses for the lubrication of the machinery of the denomination. Each local church has a body of deacons, just as it has its bench of elders, both being necessary to a properly organized Presbyterian Church.

The qualifications of a deacon are stated by the Apostle Paul (in 1 Tim. 3: 8-13), and are similar to those possessed by an elder. Space forbids a more detailed account of the Diaconate and its work, though it well deserves a much larger amount of attention than can here be given to it.

The third salient feature of the polity of the Presbyterian Church is its courts. Of these there are four, viz: Session, Presbytery, Synod, Assembly. They are both legislative and appellate courts, as will appear from the following representation of their composition and functions.

The first of these courts is the Session, the governing body of a local church. It has all the elements of a civil court, and is the primary judicatory of the Presbyterian Church. Its jurisdiction is limited to the particular congregation that creates it, and over which it presides. Its decisions while valid, are not absolute, being subject to review and modification by the courts above it.

The duties of Session are examination and reception of new members, administration of the Lord's Supper and baptism, trial and discipline of offenders, making such rules as in its judgment will best conserve the interests of the church and promote its spiritual life, keeping an accurate record of all

its own proceedings, superintending all religious societies and services in the church, and exercising a general and spiritual care over the whole body of Christ committed to its charge.

Session is composed of two or more elders, elected by the church, and regularly ordained and installed over the congregation, and a pastor who is called by the church, installed and made moderator over the Session by Presbytery. Besides the pastor, who is always a member of Presbytery, the Session sends one of its members, who represents the church on the floor of Presbytery.

The second court of the Presbyterian Church is Presbytery. As a Session is created by Presbytery at the organization of a local church, so Presbytery comes into being by act of the General Assembly, which gives it jurisdiction over the churches and all Presbyterian work within a specified territory or geographical boundary, where the authority of Presbytery is supreme. The Presbytery of Utah is a good example. It controls all the churches, mission stations and schools, and holds the titles, as a corporate body, of all Presbyterian property within the limits of this state.

A Presbytery cannot be organized with less than five ministers, though when once created, three ministers with as many elders as may be present form a quorum and are competent to do every kind of Presbyterial business. In character Presbytery is a representative body. All the ministers within its bounds together with one ruling elder from each local church form its personnel. The standing authority and vote of each member, lay and clerical, is equal to that of every other. This parity on the floor of Presbytery gives each church an equal voice with every other, gives the weak and poor the same right and power as that enjoyed by the strong and rich churches. This principle operates also in one of the departments of our civil structure; each state has a parity of representation on the floor of the United States senate.

Like Session, Presbytery is a body of "overseers." Its duties are review and control. All Sessional records come under its eye once each year. Through this function it is kept in touch with the work done in and by each of the churches under its care. But it is not dependent on the

church records alone for its information. The representatives from the various churches regularly report to Presbytery. And Presbytery moreover has the right to appoint "visitation committees" whenever it chooses to do so, which visit the churches, and ascertain what is being done, in both quantity and quality of work, and report to Presbytery. Other phases of the work of Presbytery are examination, licensure, and ordination of candidates for the gospel ministry, location and transfer of ministers, organization of new churches, and legislative and judicial business.

Judicial cases that originate in Session often go up on appeal to Presbytery where they are usually adjudicated, though occasionally such cases pass on to Synod and even to Assembly before the final adjustment is reached. Though Presbytery, like Session, is subject to review by the higher courts of the church, and its decisions are occasionally set aside, it is, nevertheless, the unit of power and authority in the Denomination, Synod and Assembly, both being absolutely dependent on it, deriving both being and authority from it.

It would be both interesting and instructive at this point to trace the steps in a judicial case before this court, making the analogy to a civil court, and noting the protection afforded an accused person. For this, however, the reader is referred to the "Book of Discipline," in the constitution of the church, where the whole process is developed.

The third judicial body in the Presbyterian Church is Synod. This court, created by Assembly, must be constituted with at least three Presbyteries, with not less than seven ministers, and as many elders as may be present, to form a quorum to do business. Not more than three of these seven ministers may come from a Presbytery, the other four coming from the two Presbyteries, to avoid placing the balance of power in the hands of a single Presbytery on the floor of Synod.

Synod may be made up in either of two ways. It may be a "representative body," when the members are elected as delegates from the various Synodical Presbyteries, each Presbytery having its pro-rata of representatives. Or it may

be a "Mass Synod," when the Synodical Presbyteries attend in a body, or such numbers of them as are able to be present, the balance sending excuses for absence, which Synod may or may not deem adequate.

Supervision, review of Presbyterian Records, legislative and judicial business are among the duties of Synod. The Presbyteries sustain the same relation to Synod as do Sessions to Presbytery. Like Presbytery, Synod is an appellate court, a convenient and important link in this ecclesiastical chain.

The General Assembly is the fourth, the supreme court of the Presbyterian Polity. Like Synod it is composed of representatives from the Presbyteries, differing in this: its personnel come from all the Presbyteries of the Denomination. Each Presbytery of not more than twenty-four ministers, sends two representatives, one lay and one clerical, to the annual meeting of Assembly held the latter part of May. If a Presbytery has a larger number of ministers than this, it is entitled to two additional commissioners for every extra twenty-four ministers, or fractional number not less than twelve. Seven ministers and as many elders of the commissioners appointed by the Presbyteries, assembled at the time and place designated, form a quorum of Assembly and can proceed with business.

The duties of Assembly are similar to those of Synod and Presbytery, though on a larger scale, and each court has distinctive functions peculiar to itself. The Assembly of the Presbyterian Church in the United States of America has about six hundred commissioners at its annual session, which lasts ten days. These commissioners represent thirty-two Synods, two hundred and twenty-nine Presbyteries, about seven thousand five hundred Sessions, and in the neighborhood of one million communicants. The great Presbyterian Family, embracing all Presbyterians on the globe, aggregates something like twenty-five millions of souls, "persevering" in the "Faith *once* delivered to the saints."

The Assembly and Synods have annual meetings only, while the Presbyteries meet at least twice a year. Sessions

often have stated monthly meetings but convene as often as the needs of the particular congregation may require.

A "bird's eye view" of the Polity of the Presbyterian Church has thus been given, emphasizing only the more salient features, and omitting many important and interesting elements, which want of space does not permit us to discuss. Yet it is hoped that sufficient has been said to give the reader a fair conception of this form of ecclesiastical government, with the scriptural reasons for its existence; that its unity, simplicity, strength and beauty are apparent; that its flexibility and suitableness to meet the needs of the church under all circumstances and in every age is clear; and that its strong democratic character is a sufficient safeguard against that tyranny, which is so natural to human nature when entrusted with power, and a pledge of perpetual liberty to the people of God.

Concluding it may be said that this simple, rational, republican, scriptural form of church government has ever been the foe of tyranny, and the friend of humanity, coming as it does from Him who is truth itself and its Author. Historically it has breasted the storms and faced the wrath of prelacy, papacy, and hierarchy with the utmost intrepidity down through the hoary centuries, and all these combined have not been able to drive it from the face of the earth, or stay its triumphant march, but often have trembled and paled before its steady, resolute, and dignified advance, as did the crowned heads of Europe before the invincible Napoleon.

## PURPOSE IN FICTION.

BY NEPHI ANDERSON.

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In his preface to the sixth edition of "Tom Brown's School Days," Thomas Hughes says:

"Several persons, for whose judgment I have the highest respect, while saying very kind things about this book, have added that the great fault of it is, 'too much preaching;' but they hope I shall amend in this matter should I ever write again. Now this I most distinctly decline to do. Why, my whole object in writing at all was to get the chance of preaching! \* \* \* My sole object in writing was to preach to boys; if ever I write again it will be to some other age. I can't see that a man has any business to write at all unless he has something which he thoroughly believes and wants to preach about. If he has this and the chance of delivering himself of it, let him by all means put it in the shape in which it will be most likely to get a hearing; but never let him be so carried away as to forget that preaching is his object."

In contrast to this view, the more modern novelist, F. Marion Crawford, says:

"Probably no one denies that the first object of the novel is to amuse and interest the reader. The purpose-novel constitutes a violation of the unwritten contract tacitly existing between writer and reader. A man buys what purports to be a work of fiction, a romance, a story of adventure, pays his money, takes his book home, prepares to enjoy it at his ease, and discovers that he has paid a dollar for somebody's views on socialism, religion, or the divorce laws. In ordinary cases the purpose-novel is a simple fraud, besides being



a failure in nine hundred and ninety-nine cases out of a thousand."

Here are two radically different views on the province of fiction. Dr. Hughes claims that the story should be a means by which to teach nobler principles, Mr. Crawford says that amusement and interest is its main object. It might here be said that Mr. Crawford is mistaken in one thing: Often a man buys a novel because of the "purpose" that sticks so prominently from it.

Many present day critics and reviewers agree with the latter writer. Their cry is "Art for art's sake," whatever that means. They denounce as inartistic any novel written for the definite purpose of presenting a principle, expressing a truth, or holding up an ideal.

It is hard to see the philosophy of this last proposition. Perhaps a work of fiction wholly purposeless may conform to this strict "law of art;" but surely a story full of purpose, a high, noble purpose may also be in harmony with that art which lifts the soul into the realm of the beautiful. Art deals with beauty, and the highest beauty centers in God. Art deals with love, and God is love. Art deals with truth, and God is the source of all truth. All of the Creator's laws are full of meaning, full of purpose. By all means let us have in literature, as in all else, "Art for Art's sake;" only let us understand what art is.

Dr. Hughes' little story, with all its preaching, has become a classic. Will Mr. Crawford's Italian romances ever attain to that rank?

Have the world's greatest novelists given us purposeless stories? George Eliot was somewhat addicted to this "preaching." It is claimed that Dickens' novels have been great factors in bringing about the abolition of the unjust poor laws of England, of bettering the common schools, and correcting many other abuses. Undoubtedly, the motive that moved Dickens to write was a noble purpose. "Les Miserables," surely, was not written merely to please or amuse some idle reader. Hawthorne's "Scarlet Letter" is a mighty sermon against sin. "Uncle Tom's Cabin" was written for a purpose. It created more anti-slavery sentiment in the North than all other

pamphlets and treatises combined. Bellamy has hung a score of socialistic sermons on a frail thread of romance. Not even Mr. Crawford can say that "Looking Backward" is a failure. Even that delight of boyhood, "Robinson Crusoe," is not without its sermons, as Taine in his "History of English Literature" says:

"Robinson Crusoe is quite a man of his race, and might instruct it even in the present day. He has the force of will power, etc., which formerly produced sea-kings, and now produces emigrants and squatters. \* \* \* Even now we many hear their mighty hatchets and pickaxes sounding in the claims of Melbourne and in the log houses of Salt Lake."

And so on down the list.

The Latter-day Saint understands that this world is not altogether a play ground, and that the main object of life is not to be amused. He who reaches the people, and the story writer does that, should not lose the opportunity of "preaching," as the author of "Tom Brown's School Days" puts it. A good story is artistic preaching. A novel which depicts high ideals and gives to us representations of men and women as they should and can be, exerts an influence for good that is not easily computed.

## A SUFFICIENT ANSWER TO JOSEPHITES.

BY B. H. ROBERTS.

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There is in existence, with headquarters at Lamoni, Iowa, an organization known under the title of "The Re-organized Church of Jesus Christ of Latter-day Saints." Joseph Smith, the eldest son of the prophet Joseph, is the president of this organization, and it is commonly called the "Josephite Church." The chief characteristic of this organization is its opposition to the Church of Jesus Christ of Latter-day Saints, and the bitterness of its leading officers toward the people of Utah. The cause of this bitterness it would be difficult to point out, unless it is to be accounted for in that hatred which comes into the hearts of men against the truth; and they know not why, and perhaps not whence; but they feel its power, yield to its influence, and so fight against God. The opposition of this "Josephite" institution to the church may be said to be based upon the following grounds:

*First*, they hold that Joseph Smith, the president of their organization, of right, should have succeeded to the presidency of the church organized, under God, by his father; and this for two reasons: first, because, as they allege, it is his birth-right; and second, by virtue of an ordination to that position which they affirm he received from his father before the latter's martyrdom: and they hold that Brigham Young and the whole quorum of the Twelve Apostles were guilty of an usurpation when they assumed the presidency of the church after the death of the prophet Joseph, and subsequently organized the First Presidency of the Church and set in order all the affairs thereof;

*Second*, they hold that the whole church was rejected by

the Lord, with their dead, because, as they allege, the temple at Nauvoo was not completed within a time specified by revelation;

*Third*, they allege that in leading the people to the valleys of the Rocky Mountains, and making this far west the gathering place for the church, President Young and his associates set aside and violated the law of God which appointed Jackson County, Missouri, as the gathering place for the church; and that in leading the people to Utah the Twelve led them astray;

*Fourth*, they affirm that these usurping leaders when once established in Utah taught false doctrines and caused the people to worship false gods, and go into divers sins;

*Fifth*, they insist that Brigham Young and not the Prophet Joseph gave the law of Celestial Marriage; including the doctrine of a plurality of wives, to the church; and that by introducing that doctrine the presiding authorities in Utah led their people into whoredoms, and such wickedness that they were properly a reproach to the work of God in the earth, and, indeed, no longer God's people. They had become, concerning the faith reprobate; concerning the favor of God, outcasts; concerning the gospel, apostates. From their standpoint the saints are made up of two classes, usurping leaders and a deluded following. The latter they graciously affect to pity, the former they denounce with a vehemence that might be alarming if it were not impotent. In a word the "Josephites" hold the saints to be apostates, and the church rejected of God, and that from the days of Nauvoo.

Technicalities and details aside this is the attitude of the "Josephite" organization towards the saints and the church; and it is to this attitude that this paper is to give a sufficient answer, one that in the judgment of the writer will cover the whole ground of controversy, and be complete. An answer, in fact, that will be God's answer to these calumnies. And though it cannot be hoped that it will close the mouths of those who have schooled themselves even "though vanquished to argue still," it is believed that it will be sufficient to satisfy the honest in heart who believe that Joseph Smith, the prophet, was an inspired servant of God; and it is also

hoped that it will supply the brethren traveling in the ministry, and who occasionally meet with the objections urged by "Josephites," with material to expose the falsity of those things which are charged against the servants of God and the church of Christ.

It is necessary to say that "Josephites" profess a belief in the Prophet Joseph Smith; that is, they profess to believe that he was a prophet and servant of God, divinely inspired to teach the gospel and establish the church of Christ on earth. It is this fact of their profession that will give force to the answer to be made here. It should also be said that the facts to be stated before we reach the point of argument may, at first, seem to have but little bearing on the subject, but a patient reading of them is essential to the force of the argument.

In the journal of William Clayton, under date of May 18th, 1843, is the following entry, relating a conversation that took place between Joseph Smith and Stephen A. Douglas, at the house of Sheriff Backenstos, at Carthage, Illinois:

"Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington City, and his application in behalf of the saints to Mr. Van Buren, the president of the United States, for redress; and Mr. Van Buren's pusillanimous reply—'Gentlemen, your cause is just, but I can do nothing for you;' and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, 'You had better go to Oregon,' and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'"

"The judge listened with the greatest attention, and then spoke warmly in depreciation of Governor Boggs and the authorities in Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment; they ought to be punished.

"President Smith, in concluding his remarks, said that if the government, which receives into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the saints in

the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. *Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.* He appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks."

This prophecy was first published in Utah, in the *Deseret News* of September 24th, 1856; it was afterwards published in England, in the *Millennial Star*, February, 1859.\* In both instances it is found in the History of Joseph Smith, then being published in sections in those periodicals. Stephen A. Douglas did aspire to the presidency of the United States, and was nominated for that office by the Democratic Convention, held in Charleston, on the 23rd of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, "The whole body rose to its feet, hats were waved in the air and many tossed aloft; shouts, screams, and yells and every boisterous mode of expressing approbation and unanimity, were resorted to."†

When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes, as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169, as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates into the field with the following result: Mr. Abraham Lincoln, candidate of the Republican party, was

\**Mill. Star*, Vol. xxi, No. 9.

†See Cooper's *American Politics*, Bk. I, p. 86.

triumphantly elected. He received 180 electoral votes; Mr. Breckinridge received 72 electoral votes; Mr. Bell 39; and Mr. Douglas 12. "By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckinridge 11; Mr. Bell 3, and Mr. Douglas but 1!"\* Twenty days less than one year after his nomination by the Charleston convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died, at his home in Chicago, a disappointed, not to say heartbroken, man.

Let us now search out the cause of his failure. Fourteen years after the interview containing the prophecy here under discussion, and about one year after the prophecy had been published in the *Deseret News*, Mr. Douglas was called upon to deliver a speech in Springfield, the capital of Illinois. His speech was delivered on the 12th of June, 1857, and published in the *Missouri Republican* of June 18th, 1857. It was a time of much excitement throughout the country concerning the Mormon Church in Utah. Falsehoods upon the posting winds seemed to have filled the air with the most outrageous calumny. Crimes the most repulsive—murders, robberies, rebellion, and high treason—were falsely charged against its leaders. It was well known that Mr. Douglas had been on terms of intimate friendship with the Prophet Joseph Smith; and was well acquainted with the other church leaders. He was therefore looked upon as one competent to speak upon the "Mormon Question," and was invited to do so in the speech to which reference is here made. Mr. Douglas responded to the request. He grouped the charges against the Mormons which were then passing current, in the following manner:

"First, that nine-tenths of the inhabitants are aliens by birth who have refused to become naturalized, or to take the oath of allegiance, or do any other act recognizing the government of the United States as the paramount authority in the territory [Utah].

"Second, that the inhabitants, whether native or alien born, known as Mormons (and they constitute the whole people of the territory) are bound by horrible oaths, and terrible penalties, to recognize and maintain the authority of Brigham Young, and the government of which he is head, as

\*See tables in "American Politics," Bk. vii, pp. 22, 26; also, History U. S. (by Alexander H. Stephens), p. 559.

paramount to that of the United States, in civil as well as in religious affairs; and they will in due time, and under the direction of their leaders, use all the means in their power to subvert the government of the United States and resist its authority.

"Third, that the Mormon government, with Brigham Young at its head, is now forming alliances with Indian tribes in Utah and adjoining territories—stimulating the Indians to acts of hostility—and organizing bands of his own followers under the name of Danites or destroying angels, to prosecute a system of robbery and murders upon American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government."

Mr. Douglas based his remarks upon these rumors against the saints, in the course of which he said:

"Let us have these facts in an official shape before the president and congress, and the country will soon learn that, in the performance of the high and solemn duty devolving upon the executive and congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—*the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law.* \* \* \* Should all efforts fail to bring them [the Mormons] to a sense of their duty, there is but one remedy left. *Repeal the organic law of the territory, on the ground that they are alien enemies and outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent states of this confederacy.* To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized territories of the United States. What then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all the territory not incorporated under any organic or special law. By the provisions of this law, all crimes and misdemeanors, committed on its soil, can be tried before the legal authorities of any state or territory to which the offenders shall be first brought to trial, and punished. Under that law persons have been arrested in Kansas, Nebraska and other territories, prior to their organization as territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the territory."

The speech of Mr. Douglas was of great interest and importance to the people of Utah at that juncture. Mr.



Douglas had it in his power to do them great good. Because of his personal acquaintance with Joseph Smith and the great body of the Mormon people then in Utah, as well as their leaders (for he had known both leaders and people in Illinois, and those whom he had known in Illinois constituted the great bulk of the people in Utah, when he delivered that Springfield speech), he knew that the reports carried to the east by vicious and corrupt men were not true. He knew that these reports in the main were but a rehash of the old exploded charges made against Joseph Smith and his followers in Missouri; and he knew them to be false by many evidences furnished him by Joseph Smith in the interview of the 18th of May, 1843, and by the Mormon people at sundry times during his association with them at Nauvoo. He had an opportunity to befriend the innocent; to refute the calumnies cast upon a virtuous community; to speak a word in behalf of the oppressed; but the demagogue triumphed over the statesman, the politician, over the humanitarian; and to avoid the popular censure which he feared befriending the Mormon people would bring to him, he turned his hand against them, with the result that he did not destroy them but sealed his own doom—in fulfillment of the words of the prophet, he felt the weight of the hand of the Almighty upon him.

It was impossible for any merely human sagacity to foresee the events predicted in his prophecy. Stephen A. Douglas was a bright but comparatively an unknown man at the time of the interview, in May, 1843. There is and can be no question about the prophecy preceding the event. It was published, as before stated, in the *Deseret News* of the 24th of September, 1856; about one year before the Douglas speech at Springfield, in June, 1857; and about four years before Douglas was nominated for the presidency by the Charleston Democratic Convention.

Moreover, a lengthy review of Mr. Douglas' speech was published in the editorial columns of the *Deseret News* in the issue of that paper for September 2nd, 1857, of which the following is the closing paragraph, addressed directly to Mr. Douglas:

"In your last paragraph [of the Springfield speech] you say, 'I have thus presented to you plainly and fairly my views of the Utah question;' with at least equal plainness and with far more fairness have your views now been commented upon. And inasmuch as you were well acquainted with Joseph Smith, and his people, also with the character of our maligners, and did know their allegations were false, but must bark with the dogs who were snapping at our heels, to let them know that you were a dog with them; and also that you may have a testimony of the truth of the assertion that you did know Joseph and his people and the character of their enemies (and neither class have changed, only as the saints have grown better and their enemies worse); and also that you may thoroughly understand that you have voluntarily, knowingly, and of choice sealed your damnation, and by your own chosen course have closed your chance for the presidential chair, through disobeying the counsel of Joseph which you formerly sought and prospered by following, and that you in common with us, may testify to all the world that Joseph was a true prophet, the following extract from the history of Joseph Smith is again printed for your benefit, and is kindly recommended to your careful perusal and most candid consideration."

Then follows the interview between Joseph Smith and Mr. Douglas as recorded in the journal of Wm. Clayton, as published in the *News* a year before Mr. Douglas' Springfield speech, and as now quoted in this paper.

I have been careful to state in full all the circumstances connected with this remarkable prophecy, in order that there might be no question in relation to the prophecy itself, that is, no question as to the prediction preceding the event, and its complete and miraculous fulfillment. And now I have reached the point for the argument.

The prophecy is a fact. Its fulfillment is a fact. God gloriously fulfilled the prediction of his servant Joseph Smith, the prophet. Stephen A. Douglas did aspire to the presidency of the United States. He received the nomination for that high office, from a great political party. But he had raised his hand against the Latter-day Saints, the people of the Prophet Joseph Smith; and as a consequence he did feel the weight of the hand of the Almighty upon him; for his hopes were blasted; he never reached the goal of his ambition; he failed miserably, and died wretchedly, when his life had but reached high noon. Could anything be more clear than that Stephen A. Douglas felt the weight of the hand of the Almighty upon him? But mark you, THESE CALAMITIES

CAME UPON HIM FOR STRIKING AT THE SAINTS OF GOD IN UTAH. IT WAS FOR TURNING HIS HAND AGAINST THEM THAT HE WAS DISAPPOINTED IN HIS HOPES, BLASTED IN HIS EXPECTATIONS, AND DIED HEARTBROKEN. AND WHEN THE ALMIGHTY THUS VINDICATED THE PREDICTIONS OF HIS PROPHET UPON THE HEAD OF THIS GREAT MAN, HE ALSO DID SOMETHING MORE—HE ACKNOWLEDGED THE SAINTS IN UTAH AS HIS PEOPLE, THE CHURCH IN UTAH AS HIS CHURCH, AND THERE IS NO ESCAPING THE CONCLUSION.

This prophecy was not fulfilled upon the head of Stephen A. Douglas because he raised his hand against the Josephites; that movement had not then taken definite form when Stephen A. Douglas delivered his Springfield speech on the 12th of June, 1857. Joseph Smith who is now the president of that institution had not then given his consent to take the presidency of the "reorganized church," so that "Josephites" can claim no lot nor part in the fulfillment of this remarkable prophecy—the fulfillment of which is such a complete vindication of the Church of Christ from the charges "Josephites" make against it. And, furthermore, it should be remembered that this vindication came at the time when, according to "Josephite" contention, the apostasy of the saints in Utah was at its full height. That is, plural marriage was publicly taught and practiced, and in part it was to this that Mr. Douglas alluded in some portions of his speech; the doctrines which are supposed by "Josephites" to have led the people to follow after false gods were then most taught; and yet, when from the "Josephite" standpoint, the apostasy of the church in Utah is at its height, lo! God gives his people there this splendid vindication—so far acknowledges them as his people that the man who dares to turn his hand against them having been warned by his prophet not to do so, he strikes down with death after disappointing his hopes, humbling his pride, and making him an object at which Time would henceforth point his finger. Would God do this in vindication of a people who had transgressed his law, usurped his authority, aband-

oned themselves to whoredoms, followed after false gods, and corrupted the priesthood? Such a thought is so revolting to reason that it may be dismissed without further consideration.

But on the other hand, what becomes of the charges of apostasy made against the people whom God thus vindicated? As idle tales are they henceforth to those who will weigh the force of the argument contained in the facts here set forth. I contend that there is no need of endless cavilings over technicalities; nor weary discussions over the sophistries of "Josephites." Here is God's answer to all their contentions, and calumnies. He owns his people, he vindicates his church, by visiting judgment upon the head of one of America's foremost statesmen who raised his hand against the people and church of God. I am content with God's answer to "Josephites." It is sufficient.

## SYMPOSIUM OF BEST THOUGHT.

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Thinking what we ought to do does not bring success in life; but acting with aim and energy.—*Brigham Clegg*, Heber City, Utah.

"Many there are who give honor to God for the performance of great miracles; yet, by their silence, discredit his hand in the commonplace happenings of life."—*J. B. Higgs*, Salt Lake City.

"A man may seek the applause of his fellows by some act of 'bravery,' as interpreted by man; yet be a moral coward in the sight of God, who knows all men's hearts. A man may be timorous, and even a coward in the presence of violence; yet his nobility of soul and moral strength is known to the Father."—*Emil H. Lund*, Ogden, Utah.

We live in thought. If we think poorly, we live poorly; if we think highly, we live highly.—*N. L. Morris*, Salt Lake City.

In the final and righteous adjustment of all things it will be discovered that, invariably, "a law unbeyed" or "disobeyed" is synonymous with "a blessing unobtained."—*John V. Bluth*, Ogden, Utah.

Let no thoughtful man say he does not believe in inspiration. If he cast his mind backward over his career, he will discover instances when, through the operation of a power from without, he has risen above his ordinary self. If he believes in inspiration he has taken the first step toward a belief in revelation, which is inspiration perfected.—*John Nicholson*, Salt Lake City.

Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of the heart, and chases therefrom the love of his fellows, can be said to be truly successful: but he who so lives that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments of his heart, shall love him: of such an one only—notwithstanding he may die in poverty—can it be said indeed and of a truth, “he should be crowned with the wreath of success.”—*Heber J. Grant*, Salt Lake City.

It seems to me that we are always ready to laud a man’s ability, even if associated with vice; but seldom is it that we admire a man’s goodness of heart and righteousness of life, if such an one is unfortunate enough to possess only mediocrity of talent.—*Alma Ash*, Salt Lake City.

Relatives: An ignorant person is always right, because he can not know when he is wrong, which proves that knowledge and right are not always brethren.

Spelling sure s-h-u-r-e, and sugar s-h-u-g-a-r, has a pernicious influence on the reader; yet there are many prominent and successful men who spell these words with an h, which goes to prove that spelling and prosperity are not near relatives.—*Edward H. Anderson*, Ogden, Utah.

To have a successful Improvement Association it is necessary that perfect union exists among the officers, and that each fills the position that he is called to occupy. Promptness in opening, brief prayers, short lectures, plenty of good music, short prayer before parting, a hearty hand shake—good bye until next meeting.—*H. J. Walk*, Brighton, Utah.

In studying men, I am inspired with the thought that integrity and faith are the grandest attributes of human character. Integrity, that noble trait which makes us really men, and faith, that glorious gift which lifts us up to God.—*Thomas Hull*, Salt Lake City.

Habit becomes a part of our nature. It follows, therefore, that in youth our habits should be those we would have no desire to change.—*Frederick Best*, Mill Creek, Utah.

I believe there would be more happiness and prosperity in this world if men would scatter more flowers in the pathway of their friends and fewer on their graves.—*A. J. Higgs*, Salt Lake City.

“Man is that he might have joy;” and though he may pass through much tribulation, the time will come when he shall see the wisdom of the plan of life, and acknowledge God as the giver of all blessings. It is because of man’s misunderstanding that he condemns what is, as unbecoming a wise Creator.—*A. J. H. Davis*, Salt Lake City.

One of the inalienable rights of man and sufficiently important to be classed with liberty and life itself, is the pursuit of happiness. True happiness comes only to those who are inspired by hope, guided by experience and supported by faith. With such guides any task required can be undertaken with cheerful, intelligent energy, even though the obstacles in the path, to those who have not hope and faith, seem insurmountable.—*George M. Cannon*, Forest Dale, Utah.

The realms of thought and the vocabulary of words may be likened unto a mighty chaos, from which every one is invited to create something which will make the world better. He who fails to do this, not only fails to do his duty, but proves himself blind to heaven’s choicest blessings.—*Wm. Bennion*, South Taylorsville, Utah.

In the pursuit of duty comes pleasure and peace of mind, no matter how unpleasant that duty may be.—*Chas. A. Welchman*, Grover, Wyoming.

If parents look carefully into their own hearts and lives, will they not find there the seeds of the immorality of their children? How many parents can say that unclean words have never crossed their lips? Is there one who can say “no unclean thought has ever come into my heart.” Parents, kill young people if you will with poison to the body, but do not blight or kill their souls by poisoning them with an almost constant flow of jests and stories that are funny only because they are unclean.—*Richard R. Lyman*, Salt Lake City.

Adversity brings us nearer to God than prosperity. The little one learning to go alone feels no need of help until it meets with a sad tumble. Then it reaches out its little hands and pleads for mamma. So we, in prosperity, feel that our own strength is all-sufficient; until, surrounded by adversity, we, too, stretch forth our feeble hands and cry, "Father!"—*Amanda Done*, Salt Lake City.

To know that sometime in the eternities man will be able, through knowledge, to produce the real of what he can on earth at best but produce an imitation, should inspire him to labor patiently to obtain his soul's desire.—*Lillie T. Freese*, Salt Lake City.

Let us serve God with all our might, not thinking thereby that we do him a favor, neither to be applauded by any man; but that we through the grace of God may gain eternal life.—*C. V. Hansen*, Logan, Utah.

My best thought? I must confess a truth, my best thought has been my secret ambition. What is that? To be good for something, and in that goodness to be great. My ideal has been the manliness of Christ. If I could incorporate into my nature a part of his wonderful knowledge of human minds, that singularly heroic strength of character, that humility withal, it seems to me, now, that the *aura* of my soul would gladden with its touch all who might come within its radius. I believe it would bring me such supreme content that Faust-like, I would say, "Moment still delay, thou art so fair."—*Mathonihah Thomas*, Farmington, Utah.

    A VOICE FROM ENGLAND.

I am pleased to learn that a revival is going on in M. I. A. matters at home, and that greater interest is being taken in this important branch of education than for some years past. I hope this will continue, for the more interest our young men manifest in mutual improvement, the better qualified they will be for missionaries and the less heart aches and humiliations they will have to contend with when they find themselves engaged in missionary work.—*Joseph W. McMurrin*, Liverpool, Eng. [From a letter to Elder Nephi L. Morris.]



# ANCIENT TALES.

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## PETER KLAUS.

### A GERMAN LEGEND.

[The following story will be of interest to our readers, not only on account of its own quaintness, but also because it was this legend which our own Washington Irving amplified into his charming story of Rip Van Winkle.—ED.]

Peter Klaus was a Goatherd of Sittendorf, and tended his flocks in the Kyffhausen mountains; he was accustomed to let them rest every evening in a mead surrounded by an old wall, while he made his muster of them; but for some days he had remarked that one of the finest goats always disappeared some time after coming to this spot, and did not join the flock till late: watching her more attentively, he observed that she slipped through an opening in the wall, upon which he crept after the animal, and found her in a sort of cave, busily employed in gleaning the oat-grains that dropped singly from the roof. He looked up, and shook his ears amidst the shower of corn that now fell down upon him, but with all his inquiry could discover nothing. At last he heard above the stamp and neighing of horses, from whose mangers it was probable the oats had fallen.

Peter was yet standing in astonishment at the sound of horses in so unusual a place, when a boy appeared, who by signs, without speaking a word, desired him to follow. Accordingly he ascended a few steps and passed over a walled court into a hollow, closed in on all sides by lofty rocks, where a partial twilight shot through the over-spreading foliage of the shrubs. Here, upon a smooth, fresh lawn, he

found twelve knights playing gravely at nine-pins, and not one spoke a syllable; with equal silence Peter was installed in the office of setting up the nine-pins.

At first he performed this duty with knees that knocked against each other, as he now and then stole a partial look at the long beards and slashed doublets of the noble knights. By degrees, however, custom gave him courage; he gazed on everything with firmer look, and at last even ventured to drink out of a bowl that stood near him, from which the wine exhaled a most delicious odor. The glowing juice made him feel as if re-animated, and whenever he found the least weariness, he again drew fresh vigor from the inexhaustible goblet. Sleep at last overcame him.

Upon waking, Peter found himself in the very same inclosed mead where he was wont to tell his herds. He rubbed his eyes, but could see no sign either of dog or goats, and was, besides, not a little astonished at the high grass, and shrubs, and trees which he had never before observed there. Not well knowing what to think, he continued his way over all the places that he had been accustomed to frequent with his goats, but nowhere could he find any traces of them; below him he saw Sittendorf, and, at length, with hasty steps he descended.

The people, whom he met before the village, were all strangers to him; they had not the dress of his acquaintance, nor yet did they exactly speak their language, and, when he asked after his goats, all stared and touched their chins. At last he did the same almost involuntarily, and found his beard lengthened by a foot at least, upon which he began to conclude that himself and those about him were equally under the influence of enchantment; still he recognized the mountain he had descended, for the Kyffhausen; the houses too, with their yards and gardens, were all familiar to him, and to the passing questions of a traveller, several boys replied by the name of Sittendorf.

With increasing doubt he now walked through the village to his house; it was much decayed, and before it lay a strange goatherd's boy in a ragged frock, by whose side was a dog worn lank by age, that growled and snarled when he

spoke to him. He then entered the cottage through an opening which had once been closed by a door; here too he found all so void and waste that he tottered out again at the back door as if intoxicated and called his wife and children by their names, but none heard, none answered.

In a short time, women and children thronged around the stranger with the long hoary beard, and all, as if for a wager, joined in inquiring what he wanted. Before his own house to ask others after his wife, or children, or even of himself, seemed so strange, that, to get rid of these querists, he mentioned the first name that occurred to him, 'Kurt Steffen?' The by-standers looked at each other in silence, till at last an old woman said: 'He has been in the churchyard these twelve years, and you'll not go there today.' 'Velten Meier?' 'Heaven rest his soul!' replied an ancient dame, leaning upon her crutch; 'Heaven rest his soul! He has lain these fifteen years in the house that he will never leave.'

The Goatherd shuddered, as in the last speaker he recognized his neighbor, who seemed to have suddenly grown old, but he had lost all desire for further question. At this moment, a brisk young woman pressed through the anxious gapers, carrying an infant in her arms, and leading by the hand a girl of about fourteen years old, all three the very image of his wife. With increasing surprise he asked her name: 'Maria!'—'And your father's?'—Peter Klaus, Heaven rest his soul! It is now twenty years since we sought him day and night on the Kyffhausen mountains, when his flock returned without him; I was then but seven years old."

The Goatherd could contain himself no longer; 'I am Peter Klaus,' he cried, 'I am Peter Klaus, and none else,' and he snatched the child from his daughter's arms. All for a moment stood as if petrified, till at length one voice, and another, and another, exclaimed, 'Yes, this is Peter Klaus! Welcome neighbor!—Welcome after twenty years!'

## EDITOR'S TABLE.

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### ON THE ACCEPTANCE OR REJECTION OF TESTIMONY.

Among a very great number of questions that are awaiting the attention of the editors of the ERA is the following: "How far can Latter-day Saints accept or reject the testimonies of those who belong to other religious denominations? Many of them seem to bear very strong testimonies to some things, and are earnest in their statements."

We take it that what is here meant is this: The Latter-day Saints bear testimony that the Lord has revealed to them a knowledge of the truth of the gospel, as made known to mankind through the revelations of God to the Prophet Joseph Smith. Now comes the Catholic, the Baptist, the Methodist, the Presbyterian, or it may be a Mohametan, and he says he knows that his religion is true. The question is, how far can we accept or reject these testimonies. It looks like bigotry to sit in judgment upon them and say, we speak truly, but they falsely; we are surely right, but they are mistaken. The question reminds us of an incident that happened within our own experience, about a year ago. In company with a number of friends we attended service in the Catholic cathedral in New York, and listened to a very impressive discourse by the bishop of that diocese. The speaker was so unusually earnest and sensible, that what he said made a very favorable impression upon our party, and as we were leaving the cathedral one of the sisters asked the question, "Who can say that this man is not right, that the testimony he bears to the truth of his religion is not true?" To which we answered, in substance, "No man can or ought to do it; no man is compe-

tent to do that; but God is, and God has done it. He revealed himself to Joseph Smith, and told him that all the churches were wrong; that their creeds were an abomination in his sight; that they taught for doctrine the commandments of men; that they had a form of godliness but denied the power thereof. This was the word of the Lord on that matter, and an end of controversy to those who accepted that revelation." Therefore, if the testimonies of those belonging to other denominations, referred to in the above question, cover the statement that their church is the Church of Jesus Christ, and that their religion is the religion taught by Jesus Christ, pure and undefiled, and in its fulness, then we know that testimony is not true; and that those who bear it must belong to that very large class of well-meaning but mistaken men who are to be found among all classes of people.

If the testimonies referred to relate only to portions of sectarian doctrines, they may or may not be true; for in the creeds of men there are fragments of the truth, fragments of the gospel, and it may be that they have the witness of God's Spirit to those fragments of the truth; but they can never have the testimony of God's Spirit bearing witness to the truth of that which God has declared to be untrue.

Again let us modify our answer: Many very sincere, honest hearted people, prayerful and moral, approaching God in perfect trust and faith, though belonging to false systems of religions, obtain many and singular blessings at the hands of the Lord, just as Cornelius of old did, though not in the Church of Christ. If the testimonies in question relate to such things as these, we know of no reason why they should not be received with credence, if the parties are truthful; for God is not so unmindful of his children as only to bless that portion of them that have the fulness of his gospel—those that are orthodox. Were that the case we might well despair for humanity; but that is not so; God's love and mercy extend to all his children, even to the heathen, and doubtless he is doing all in his power for them. But because the Lord does bless his children, as stated above, it by no means follows that they have the fulness of the gospel, or that the religion they profess is the very religion of the Son of

God. It is rather to be believed, on the contrary, that such blessings are the direct results of God's goodness to his children, not because they belong to the true church, but because they are his children, and he loves them and blesses them in spite of their errors in matters of faith and doctrine.

Let it be known, then, that so far as the Latter-day Saints are concerned, there is nothing in the new dispensation of the gospel which they have received, that requires them to believe that God does not bless his children who have not yet received that gospel. He may have given to some of them a testimony as to the truth of some of the isolated principles of truth to be found in their respective systems of religion; or, if living up to the best light they possess, they may have received assurances that they, as individuals, are accepted of him; or, in answer to the prayer of faith, they may have received some blessing from God. It is not the prerogative, and certainly not the disposition, of the Latter-day Saints to deny that the goodness of God extends to his children in all these particulars. And so far as the Saints proclaim the world to be in error, the creeds of men vain and rejected of God, and their churches not the Church of Christ, it must be understood that they do not as men, equally weak and fallible with their fellow men, sit in judgment upon them and condemn them and their churches, but they are compelled to receive what God has revealed on that subject, because overwhelmed with the truth of it—with the evidence of it. But it is God's pronouncements that condemn the world, not the Latter-day Saints.

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### THE ERA'S FIRST ENTERPRISE.

The ERA will be sent free to all the missionaries in all the world. The secretary of the general board has written to all the presidents of missions asking them to send the names and addresses of all the elders traveling in their respective missions, that the ERA may be sent to them direct from its office. This means that we shall send out free to the traveling elders about fifteen hundred copies of the Improvement Association's magazine.

It is only proper that a statement be made to the members of the associations telling how so great an achievement as this has been accomplished in the first three months of the magazine's existence. First of all, then, the credit of this enterprise is due to the young men who make up the membership of the Young Men's Mutual Improvement Associations; for it was the hearty response which they gave to the appeal of the general board of this organization that made the ERA a possibility. Their liberal patronage, and that of their friends outside, soon assured the business management of the magazine's financial success for the present volume; and as the publication of the ERA is not a private enterprise, but one that was undertaken purely in the interests of the Mutual Improvement cause, and as most of those on missions were members of the Improvement Associations, it occurred to the management and to the general board that it would be a good thing to announce to the saints that they would make a one dollar rate to missionaries, and in this way have the subscribers to the magazine donate from fourteen to fifteen hundred dollars to send it free to our brethren abroad. This done the editor and business manager addressed personal letters to a number of brethren (who, in their judgment, were able and would be glad to assist in such a work if they but knew of it), informing them of what was being done by the young men, and soliciting their assistance. Such was the liberal and prompt response made to this appeal that such an amount to send the ERA free to missionaries was raised that the general board feel warranted in saying that the magazine will be sent free to all our brethren engaged in the foreign ministry; and hence free ERAs for our missionaries is an accomplished fact.

This is the first enterprise undertaken by the associations through the medium of the ERA, but it is not by any means to be the last. The good that may be accomplished by a united effort on the part of our young men through the Improvement Associations may not now be estimated. It can, however, be seen from what has already been done that all that is needed is union of purpose, organization of effort, and the way to be pointed out in order to accomplish great things;

and we have faith to believe that they will be achieved. Meantime the general board by official action at its regular meeting on January 26th decided through the pages of the ERA to express its appreciation of the responses that have been made to its appeals, both on the part of our subscribers, and those who directly contributed of their means, from one dollar to several hundred dollars—to the accomplishment of this laudable undertaking.

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### THE SITUATION IN THE FAR EAST.

The world's storm-center for the present seems to have moved to the "far east;" that is, along the coast of China.

It was doubtless the late war with Japan which revealed the helplessness of China to Europe; and emboldened Russia to make large demands in the way of concessions for railroad routes through Chinese territory, with *termini* on the Chinese coast—south of the ice-locked coast of eastern Russia—as a reward for virtually compelling Japan to yield possession of Port Arthur after capturing it in the late war. The activity of Russia in Chinese affairs ever since the close of the China-Japan war has been a source of uneasiness in Europe; and it was but to be expected that other European nations at the earliest opportunity would seek to offset the advantages Russia had obtained from the rulers of the "Celestial Empire." That opportunity came to Germany when a short time ago two German missionaries were murdered by Chinese, in the province of Shang-Tong, whereupon the German emperor sent war ships to the scene of the outrage, and certainly took more vigorous steps than is usual in such cases, in the early stages of demanding reparation. German marines were landed on the coast of China and immediately took possession of four Chinese forts, from which the Chinese fled, not even making a show of resistance. This was followed by the Germans taking possession of Kiao Chau City, at the head of Kiao Chau Bay, accompanied with every indication that its occupancy by the Germans is to be permanent. Then came the melo-dramatic incident of the German emperor sending his brother Henry—his only brother—



to Chinese waters with more German war ships, to awe the already frightened Chinese into acquiescence with German demands. The departure of Prince Henry from Germany was accompanied with such flourishes of grand-eloquent speech on the part of both the prince and the emperor, as could only be justified by some really patriotic movement incurring great danger for the sake of the Fatherland, but not at all suitable for a land-grabbing expedition to gratify the "earth-hunger" from which Germany in common with other European countries is just now suffering.

In view of the headway Russia was making in securing Chinese concessions, however, it is not at all to be wondered at that Germany should take advantage of this opportunity that the murdering of the missionaries afforded her, to place herself in a position to profit by the prospective dismemberment of the far eastern empire. Russia had unquestionably placed herself in a position to profit by China's misfortunes; England from her rendezvous at Hong Kong was prepared to secure her share of Chinese territory; the French from their possessions in Indo-China could not fail to secure recognition in the pending partition; but if Germany was to have any advantage from China's prospective dismemberment it must be by prompt measures vigorously taken; hence the much-a-do about the murder of the German missionaries, the seizure of Chinese forts, the occupancy of Kaio Chau Bay by the German fleet, the dramatic departure of Prince Henry for China with more war ships, with the accompanying brag and bluster of the German emperor.

The apparently contemplated action of European nations in respect to the dismemberment of China is indefensible from any standpoint of political ethics. And yet, may it not be that in the remarkable scenes now transpiring in the far east there is taking place events that in the end shall result in the good and up-lifting of that mass of God's creatures whose lot has been cast in a land overshadowed by spiritual and intellectual darkness lo, these many centuries?

# OUR WORK.

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## M. I. MISSIONARY WORK.

In the January number of the ERA, a brief statement was made in relation to the opening of the M. I. A. Mission Work at American Fork, on the 5th of December. Since that time the work has gone steadily forward with the most gratifying results as will be seen from the following excerpts from reports made to the brethren having the work in charge. Brother George F. Shelley, secretary of the association at American Fork, wrote in December as follows:

"Much interest is being manifested by the members of our association in the Life of Christ, and we feel that we have a live organization. Tonight our attendance was eighty, a large percentage being young married men. The labors of Elder B. H. Roberts and his assistants are bearing good fruit."

In a letter under date of December 22nd, '97, Elder G. A. Iverson, laboring in Utah county, says:

"We have been very successful in our work in Lehi; the influence is being felt not only among the young men, but in every circle."

After enumerating the settlements visited in Utah county, Elder Able J. Evans, who has charge of the brethren laboring in that county, in a letter dated December 28th, says:

"I went with the brethren introducing them to the bishops and presidents of the aforesaid wards and settlements, holding meetings and commencing the work. We were very cordially received and have had the promise of the full support of the bishops and presidents in consummating our labors. We have pretty thoroughly canvassed Lehi and have made great accessions in the membership of the association; an increase of *eighty-eight* in Lehi proper, and *forty-five* in the north branch. Brothers Alleman, Iverson, and myself visited Cedar Fort and have enlisted the co-operation of every young man at home as far as we know."

Elder Heber C. Jex, who up to the 1st of January had charge of the work in Beaver county, under date of December 27th, writes:

"We were heartily received by the people of Beaver, and we held some rousing meetings with them. We held a few cottage meetings with the young, and made them sufficiently entertaining that they were a success. At the last about sixty were present. We seemed to be able to get nearer to

them in these meetings than in any other way, and was able to impress them with the results of Mutual Improvement work and their need of the same. Young men were free in opening their houses for meetings to which they would invite their friends. We concluded that way a good plan to reach the young men and form their acquaintance, but besides that we saw many at their own homes and prior to leaving, about *twenty-five* had joined the association."

Elder Edward D. Clyde of Heber, Wasatch county, who has in charge the missionary work in Juab county, under date of December 16th, writes:

"I met the brethren all O. K. according to arrangements. They are now hammering away two in each ward of Nephi and two in Levan. I have not yet heard from the two in Levan, but the others are just feeling fine and meeting with considerable success. Every where we go we meet with encouragement."

In a subsequent letter, written from Heber, where Elder Clyde spent the holidays with his family, he wrote:

"We are very much pleased with our labors so far. Good results have followed our every effort." Elder Clyde also asks that missionaries be sent into his own county, that is in Wasatch." I find, he says, "we have no missionaries in our stake yet. No field was ever more fit for the reaper. Since the stirring up that Brothers Brimhall and Morris gave us a general reformation has taken place here and if we only had some missionaries to labor in connection with our local brethren, I feel that a good work could be done. Now if it is possible, send us some men at once."

Elder Frank Y. Taylor sends the following report from Weber stake:

"I take pleasure in reporting our labor for the past two weeks in Weber stake in the interests of Y. M. M. I. A. We have visited the following wards with results as stated below:

	Found enrolled.	Found not enrolled.	Visited by elders.	Did not see—not in town.	New members enrolled by elders.	Refused to enroll.
North Ogden.....	48	109	103	6	101	1
Pleasant View .....	24	36	36		36	
Huntsville .....	43	112	88	24	87	1
Eden .....	33	42	39	3	31	8
Liberty.....	24	25	21	4	21	

"We have been received by the bishopric, presidents of associations and all local authorities with uniform kindness and courtesy, and have received their blessings, aid and support. We have held public meetings and visited the people at their homes, traveling two by two. The people received our

message gladly and the young men we visit treat us with deference and respect. The saints universally acknowledge the hand of the Lord in the establishment of the mission, and the harvest is truly ready for the reapers. I wish to cite one instance to prove that the people are looking forward with joy to our coming. At the close of one of our meetings when we had explained the object of our visit an aged brother came up to us with tears in his eyes, grasped our hands and stated that he had been praying for this for the last three years."

"I am fully convinced that the Lord is paving the way for us in softening the hearts of the young men as we find many instances that the most wayward boys receive us with the greatest kindness. I take pleasure in reporting that Superintendent Angus T. Wright and assistants, render us all the courtesies and assistance in their power."

Elder A. H. Snow, of Brigham City, having in charge the work in Cache stake, writes:

"With the hearty co-operation of the president of stake, and the splendid start given us by Elder Kimball, we commenced our labors with four missionaries. \* \* \* We commenced by calling upon the bishop and got his support and armed with a list of 95 names, from 14 to 45, and accompanied by an officer of the association, we commenced our calls. \* \* \* The first day we found but seven who were on our list at home. After a few days experience the best plan that suggested itself to us was this: after canvassing a certain portion of a ward, if we found a number of the boys absent, we would procure a private house, centrally located, and appoint a conversational meeting there for that evening, inviting the boys and all others on our list to attend. The first night nine of the boys from 14 to 21 attended, seven of whom had not identified themselves with the association. After getting them to feel at home we talked to them an hour, when they commenced to ask questions which kept us there another hour. The questions were intelligent and gave us a good opportunity to talk to them. Among other questions asked were these: "How did Joseph Smith get authority to baptize and organize the church?" This gave us a good chance to explain the early career of the Prophet and the visits of the Father and the Son to him, and Moroni's visit to him, etc. Then they wanted to know when infant baptism was introduced and who and about when was the first man improperly baptized. This opened up a conversation on the changing of the ordinances, etc. At our next meeting we had thirteen present. The meetings are very informal, but we open and close them with prayer."

"Out of ninety-five names from the 4th Ward we found and conversed with sixty. We called at the homes of some as many as three times and last evening two of the young married men upon whom we had repeatedly called, but did not see, came out and joined the association."

"In the 5th Ward—the 4th and 5th have a population of about 1,400 each—100 names were handed the missionaries, and they found eighty at home. Now as to results; after one week's labor we had finished our wards,

and at last night's associations new faces appeared—eighteen new ones in the 4th—nearly all good men of the older young element—ten of whom added their names to the roll. There was a dance in the ward and many had gone to the canyon or still better results would no doubt have followed. In the 5th Ward there were twenty-two present the night previous to our commencing our work, and last night twenty-four were added, thus more than doubling the number."

"The 3rd Ward is not canvassed, but good work is being done, and there were more present last night than there has been for many years."

Later reports from Elder Snow are equally encouraging.

Elder Charles A. Welch, of Morgan, who has charge of the work in Sanpete stake, under date of December 23rd, reports as follows:

"I have six elders here and am pleased to say that they are heart and soul in the work. In Ephraim we found thirty members enrolled. Up to last Saturday night the brethren had added 127 new members. In Manti 119 new members have been added. In Gunnison we found 23 members and added 59 more. In Centerfield we found 25 members and added 38 new ones. In Fayette no meetings were held. One was held this fall with eleven members and they discontinued the meetings. We left them with forty members enrolled. In Mayfield there were twenty-eight members and we added twenty-eight new members."

"The brethren will finish their labors in Sterling today, but I cannot report in this letter. You will see by the above that four hundred new members have been added to the great cause of Mutual Improvement. We want one thousand in this stake and shall work to that end."

"We shall finish in the next few days all the towns in the south end and shall begin at Spring City and go northward. We go from house to house in the day and hold conversational meetings in the evening at every opportunity."

In a later communication Elder Welch says:

"We have finished our work as far north as Moroni and Mt. Pleasant, and shall have finished the stake [first tour] by about the 12th inst. [January.] We have added to the enrollment about *six hundred* young men and expect two or three hundred more." A still later report from Elder Welch states that 980 new members in all have been added in Sanpete stake; and Elder F. Y. Taylor reports the additions in Weber stake up to date of going to press to be 726.

Bishop Christian A. Madsen, of Gunnison, in a letter full of praise for the work done among the young men of his ward by our missionaries, says:

"But now my dear president ———, believe me, we need more laborers in the field here at Gunnison; and that is the reason I am penning you these lines. This way of having picked men imported to visit parents and the young men in their homes, and then gather them in public meetings has proven to be the very thing wanted. But in proportion to the number of missionaries, their field of missionary work is very large, I think. The sum and substance of this letter is: In behalf of our young men in

Gunnison, I plead for as much of this God-blessed, excellent work as we possibly can get. And by its splendid fruit we know the labor is of the right kind; and we pray the Lord to greatly bless our brethren for inaugurating this splendid IMPROVEMENT ERA. And may God continue to bless your missionaries, and greatly increase their number, because their labors are much needed."

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## A WORD WITH OFFICERS.

In the past, too many of our officers have been of the passively good kind; that is, it has never occurred to many of them that there was anything more for them to do than to accept the office to which they had been appointed, attend the meetings of the associations, preside over the same in a formal manner, and after the meeting is dismissed take no further thought of the work until the association meets again, when they repeat the same formal procedure to be followed with the same neglect. Of course it is only here and there that such officers have been found. We realize that most of our brethren have done the best they could in the past; and in the main, have done a good work of which we are proud; but we would see them do better, and still better work, until our associations come up to the limit of their capacity for doing good. Hence we call attention to the lethargy and inability that in some instances have been manifested in the past, not for the purpose of complaining of present officials, but only that such corrections in present methods may be made as are necessary to obtain the very best results. The crying need in our association work is that the officers put more thought into their work; that they think of it oftener than once a week and at other times than when the association is in session. To encourage this it has been suggested in the instructions given heretofore by the General Superintendency (see preface to Manual for 1897, pages 3-6, and which we ask officers to read again), that frequent counsel meetings of the ward officers should be held with the view of creating and maintaining an interest in mutual improvement work; and we trust that the suggestion is not being neglected. Officers will find an abundance of work to do in these counsel meetings. One excellent thing to consider would be the lessons in the Manual for the ensuing week. The officers could with profit both to themselves and to the associations, carefully go over the lesson that they might be prepared by their thorough acquaintance with the subject matter not only to answer any questions that might arise in connection therewith, but also would be able to invest the subject of the lesson with an interest that otherwise will be impossible. And they ought not only to study the lesson of the Manual, as here proposed, but should also study the members of the association, that they may be the better able to assign to each the work he is most competent to do, that from each member may be obtained his best effort.

The results of each officer's work will be, we think, in strict proportion

to the diligence with which he pursues his labors, and the amount of intelligent thought he gives to it. Grave responsibility rests upon the officers of these improvement associations. Upon them almost wholly depends the success of these institutions. It is a great trust imposed in them, and they ought not to disappoint those who have felt that confidence in them.

Let us, before closing our remarks, refer to another matter about which more or less anxiety exists. The missionaries now laboring among the associations are meeting with what may be regarded as remarkable success. In a number of localities large additions are being made to the membership of the societies. The question is, will the local officers be able to hold the new members after the missionaries take their departure. To this question we invite the attention of all the officers, and ask them to have it in mind, and bend their best energies to the attainment of this end, for we assure them it is important. It is part of the responsibility of the officers of associations to accomplish this or at least, to use their best endeavor to do so; and we are sure they cannot do it without putting forth their very best endeavors. But let enlightened activity characterize the administration of the affairs of each association, and ways and means be devised for furnishing each member something to do, and there will be no falling back from any step in advance that has been taken.

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### THE GENERAL SECRETARY'S REQUEST.

The general secretary desires that the attention of the stake and ward officers be called to the necessity of a prompt answer to all letters sent from his office. On December 14th a letter was sent out by him to each of the stake superintendents, asking them to forward, *at once*, a revised list of all officers of the associations in their respective stakes. Only thirteen out of the thirty-seven stakes have responded to this request. It is very important that it should be complied with, as we are sending out circular letters to the associations almost every week, either from the general board or the ERA, and need the correct names of the presidents and other officers in order that the instructions sent out may reach the parties for whom they are intended. A prompt attention to all letters sent to the officers, from the secretary, will be very greatly appreciated by him. Brethren, please remember this, and form the habit of promptly responding to communications, and especially to communications respecting public business.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

*December 18th:* R. G. Dun and Co's Weekly Review of Trade issued today says: Close to its annual holiday and halt, the business of the year is surprisingly large. Payments through banks are again 2.5 per cent larger than in 1892, heretofore the year of greatest prosperity; the production of iron and woollens and boots and shoes is larger than ever before; exports eclipse all the past records, and failures for two weeks have been the smallest for corresponding weeks in five years. \* \* \* The commission appointed by the Governor of Colorado to investigate the recent Indian troubles in Colorado have reported, vindicating the game wardens and finding that the Indians were the aggressors. \* \* \* Congress adjourned until Jan. 5th, 1898.

*19th:* A fire broke out this morning in St. Louis. A five story building is completely gutted. Loss \$335,000.

*20th:* The whole civilized world is disturbed over the seizure of Chinese ports by the Russians and Germans.

*21st:* The New York World invites Mr. Wm. J. Bryan to abandon the silver cause and lead a united Democracy on a platform based on the mistakes of the McKinley Administration. \* \* \* A special dispatch from Shanghai, China, states that the British squadron will make a demonstration in the China sea as a warning, it is supposed, that Great Britain intends to oppose the division of China without consulting the British government.

*22nd:* In an interview just published Gen. Weyler is quoted as saying that the success of Cuban autonomy is hopeless, and if persisted in by the Spanish government will result in the loss of Cuba to Spain.

*23rd:* A fire this morning in Cleveland, Ohio, which destroyed property valued at \$1,000,000. \* \* \* The Chestnut Street National Bank, of Philadelphia, which was regarded as one of the strongest in that city, failed today, involving the closing of the Chestnut Street Trust and Savings Fund Company. The liabilities of the two concerns amounted to \$3,000,000. \* \* \* A dispatch to the London Daily Chronicle from Rome says that England has proposed to Russia a conference on the Chinese question, with a view to avoiding dangerous rivalries.

*24th:* Secretary of State John Sherman issues an appeal to Americans for "money, provisions, clothing, medicines and the like articles of prime necessity" for the suffering Cubans.

*25th:* It is reported that under the orders of Gen. Gomez, the Cuban leader, emissaries sent by the Spaniards to propose peace, are hanged.

*26th:* The Spanish government is dissatisfied with the reply of United States Minister Woodford to a Spanish note, and the Madrid press is indulging in more anti-American heroics. \* \* \* The situation in China becomes more complicated. It is reported that Great Britain has



seventeen warships off Chemulpo, Korea, supporting the British consul's protest against Russian and German occupation of Chinese ports, and that Japan has a fleet of thirty warships in readiness to support England's position. \* \* \* The United States is carefully watching developments with a view to protecting American commercial interests in China.

*27th.* Rev. J. A. Hamilton, secretary of the Congregational Educational Society, having made special investigation of the present status of "Mormonism," today made a report in which he states that the Mormon Church leaders are doing everything in their power to prevent the continued establishment of non-Mormon schools in Utah. \* \* \* Russia occupies another Chinese port, Kin Chaw, north of Port Arthur. \* \* \* Word comes from Berlin that Prince Bismarck is ill, suffering with gout and is unable to walk or sleep.

*28th.* In a speech to a gathering of representative republicans in Indianapolis, Senator Fairbanks stated that President McKinley had said to him, "I am going to keep the bond. I am going to vindicate the 'sound money' plank in the St. Louis platform." \* \* \* Thirty persons arriving in Seattle, Wash., today from Dawson City, say that there will be no starvation there this winter, and that the Klondikers have enough provisions to last them until late in the spring.

*29th.* Three thousand people are rendered homeless by a fire in Port Au Prince, Haiti. \* \* \* Today being the 88th anniversary of the birth of Wm. E. Gladstone, he receives many congratulations. \* \* \* In a decree issued by the emperor of China, in relation to an eclipse of the sun which occurs on January 22nd, 1898—the Chinese New Year's day—his "celestial highness" says, "We are filled with forebodings at this news (the coming of the eclipse), and hasten to seek within ourselves for sins which may have thus brought the wrath of heaven upon the land." He forbids all festivals usual in China on that day.

*30th.* It is reported that the British naval reserves will be mobilized. These reserves number 28,000 men, 10,000 of whom will be required to complete the manning of the British warships.

*31st.* Capt. George A. Cornish, the newly appointed Indian agent at the Uintah and Ouray agencies has arrived at White Rocks, Utah. \* \* \* The director of the mint says there is substantial evidence that the world's product of gold for 1897 will probably exceed \$240,000,000, an increase of nearly 20 per cent over 1896. The gold product of the United States for 1897, will approximate \$61,500,000; \$20,000,000 of which it is estimated, is produced by Colorado.

*January 1st, 1898.* New York today became the second city of the world. At 12 o'clock noon, Robt. A. Van Wyck entered upon his duties as mayor of Greater New York, the population of which is said to be 3,500,000. \* \* \* The sixtieth anniversary of the celebration of mass by Pope Leo XIII. was celebrated in the Vatican today. The pope received valuable presents from every country. \* \* \* Autonomy for Cuba became a fact today by the swearing in of the secretaries of the provisional government.

*2nd.* Smallpox is epidemic in several districts of Cuba, and much suffering is reported among the concentrados. \* \* \* It is announced that China has again yielded to the demands of Germany. The commandant at the Chinese garrison at Toao-Chou has been dismissed. His offense was the use of strong language to the German missionaries there.

*3rd.* John Clark assumed the office of mayor of Salt Lake City at noon today. \* \* \* A contract was closed in Los Angeles, Cal., today for the erection of a beet sugar factory at Ogden, Utah, to be completed in time to handle the beet crop of 1898. The total cost will be

\$700,000. \* \* \* The statement of the public debt, issued to-day, shows a decrease in the debt of \$10,114,899. The decrease is due principally to an increase of cash accounted for by the sale of the Union Pacific railroad. \* \* \* Great Britain announces that she will demand the same rights at Port Arthur and Kaio Chou, China, as are accorded Russia and Germany, and will use such force to secure or defend them as may be necessary.

4th: Senator Teller of Colorado expresses the belief that the dismemberment of China means the cutting off of our commerce in the Orient, and the introduction of a competitor in production who will deprive us of the rest of the world and even supply our own people, which we cannot permit without becoming a third or fourth rate nation. He thinks we should join with England in a notice to Russia and Germany, that dismemberment will not be permitted. \* \* \* Wm. J. Bryan arrives in Lincoln, Neb., from his visit to Mexico and is accorded an enthusiastic reception by his fellow towns-people. \* \* \* It is reported that rich deposits of gold, equalled only by those in Klondike, have been discovered in Labrador, and that arrangements have already been made for gold-seeking expeditions to start in the spring.

5th: Ex-Governor Arthur L. Thomas is appointed postmaster at Salt Lake City and George A. Smith receiver of the land office. \* \* \* China cedes Kaio Chou bay to Germany. The cession is in the form of a lease.

6th: The Civil Service law is discussed in the house of representatives and a hot debate ensues. \* \* \* "A Washington special to the Chicago Tribune states that Spain is considering a formal request to the United States to use its good offices to stop the fighting in Cuba. \*

\* \* \* The German press is exulting over the success of German diplomacy in China.

7th: The appointment of Arthur L. Thomas as postmaster at Salt Lake City, is confirmed by the Senate.

8th: In a report received in Boston, by the Congregational Home Missionary Society, from its superintendent in Utah, Rev. Winfield G. Hawkes, of Salt Lake City, he says the leaders of the Mormon church are trying to restore their old power over the people and are having temporary success to a considerable degree, thus keeping some of the timid from Congregational influence and steadily hindering Congregational work. He thinks there is a spirit of independence among the young people which will, ere long, produce a conflict between them and the Church leaders. \*

\* \* \* Secretary of State Sherman, issues another proclamation in behalf of the suffering Cubans in which it is stated that the President has appointed, with the co-operation of the American Red Cross, the New York Chamber of Commerce and one of the representatives of the religious Community, a Central Cuban relief committee, with headquarters at New York, and an appeal is made to all whose hearts are open to the cry of distress and affliction to second the generous efforts now being made in behalf of the sufferers.

9th: Congressman W. H. King arrives in Tampa, Fla., from his trip of investigation in Cuba. He says no one has ever half depicted the awful horrors of the reconcentrados. He found them naked and emaciated and dying in the streets.

10th: The senate decided today that the debate on the Hawaiian treaty will be had behind closed doors. \* \* \* The heaviest snow ever known in the plains of San Bernadino fell today; orange trees break down with the weight. The United States weather bureau at San Francisco has sent out a warning to the citrus growers to guard against heavy frosts.

11th: Extraordinary cold still prevails in California. Snow is re-

ported from almost every county. \* \* \* A letter received at Seattle, Washington, states that Joaquin Miller the "Poet of the Sierras" arrived at Dawson City, on Dec 4th, badly frozen. \* \* \* In a tornado which swept over Fort Smith, Arkansas at 11 o'clock tonight, forty people were killed, many injured and one million dollars worth of property destroyed.

12th: It was announced in Wall Street today that the Union Pacific reorganization committee had obtained a controlling interest in the Oregon Short Line. \* \* \* After a long and hard fight Marcus A. Hanna is elected to the United States senate by the Ohio legislature.

\* \* \* Angered by the violent attacks of some of the local papers of Havana, upon the general-in-chief, and the principal officers of the Spanish army in Cuba, about one hundred army officers started a riot by smashing the windows of the offices of the journals and shouting "Long live Spain," "Long live the army," etc. Civilians join the soldiers and a serious riot ensues.

13th: By private information sent to the State department it appears that powerful influences are at work to secure Cuban independence. Large holders of Spanish bonds based on the resources and revenues of Cuba are making representations to this country with this end in view. \* \* \* Senator Cannon presented a resolution in the senate today requesting the president to transmit to the senate a statement showing what measures were being enforced by the government to protect the lives, liberty and property of American citizens dwelling in Cuba. \* \* \* Secretary General Congosto, of Cuba, telegraphs the Spanish minister at Washington that complete calm reigns in Havana, and the city has recovered its normal condition.

14th: Prominent officers of the Salvation Army confer with the Bear River Canal company with a view to locating a large colony in the Bear River valley, Box Elder County, Utah. \* \* \* Judge Norrell, in the Third District Court, today rendered a decision sustaining the Summit County ordinance levying a tax for sheep grazing. \*

\* \* \* Senator Hoar presented a joint resolution in the United States senate today proposing an amendment to the Constitution of the United States, changing the date of inauguration day from March 4th to April 30th.

\* \* \* Thomas A. Edison, Jr., has invented a machine for utilizing the wave power of the sea in furnishing electric power.

15th: A bill was introduced in the senate today to establish the eight-hour law in all states and territories. \* \* \* The representative of the Westinghouse Electric company, at Rome, has telegraphed his house that he has secured a contract for lighting the Catacombs of Rome with electricity.

16th: Benjamin Butterworth, commissioner of patents, died at Thomasville, Ga. \* \* \* Rt. Hon. Charles Pelham Villiers, known as "Father of the House of Commons," having sat continuously in that body for sixty-two years, died in London, England, today; aged 96 years.

17th: President Dole of Hawaii arrived in San Francisco today on his way to Washington. President Dole states that he is here on a friendly visit to this country and its president and to advise the Hawaiian legation at Washington during the consideration of the annexation treaty. \* \* \* A son of Gen. George B. McClellan made a speech in the house of representatives today in which he attacked the army of the United States. He said it was little better than a clumsily organized national police force, and declared it should be entirely reorganized. \* \* \* A decision was handed down in the Supreme Court of the United States today in which it is held that the heirs of a man who commits suicide when of sound mind, cannot recover an insurance policy issued on his life.

# IMPROVEMENT ERA.

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## THE IMPORTANCE OF THE CHOICE OF A PROFESSION OR BUSINESS.

BY E. BENJ. ANDREWS.

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[In the *Cosmopolitan* for February is an interesting article on the importance of the choice of a profession or business, written by E. Benjamin Andrews. It is the first of a series that is to appear in that magazine under the general title, "The Selection of One's Life-work." The subject is one of such importance, and so especially concerns a large class of the ERA's readers, that we reproduce in part the excellent article of Mr. Andrews].

The selection of the field in which one's life-work is to be done is a momentous act. A wise choice in the matter is in itself a fortune; an error in it can hardly ever be recalled, and nearly always involves losses and pain for which no good fortune afterwards can make amends. In about every community one meets victims of ill guidance in this all-important matter; men who, at the critical point in the journey of life, took the wrong road. Some of them succumb quickly and die. Others wander aimlessly and hopelessly about, hardly attempting to advance. Many another bravely struggles on, only to find, when all his strength is wasted, that the path is too rough, crooked or long for him, or that it traverses country which he is constitutionally unable to love. Is it not inexpressibly sad that thousands of human lives should be ren-

dered useless and unhappy in these ways? Cannot something be done to abate the evil?

At first glance it is surprising that comparatively little has been written on a subject so important. The explanation probably is that the choice of a life-role constitutes in each instance a highly personal affair, in which it seems folly for any but the man himself to take part. And, certainly, the choice must finally be made by each for himself. Outside advice or hints, the best saws of sages or philosophers, can never, in this weighty business, take a place of our own insight, discretion and will.

Yet few solve the problem of a life-calling wholly without counsel. Consciously or otherwise we are, in our decision, helped by what we know of others' decisions. Reflections on the subject by students of human nature seeking to ascertain the causes of success and of failure in life, greatly aid many. It is believed that helpful direction of this kind may be extended further than it has yet been. There may also usefully be given some account of the special advantages and disadvantages of each several profession or calling, the rewards and amenities to be hoped for in it and the temptations, hardships and other infelicities which its devotees must brave. The present paper merely introduces the discussion of these topics, on which other writers, specialists, will enlarge.

Certain favored spirits are never under the necessity of choosing their path in life. Most geniuses are such. They are foreordained to this or that mission and somehow become aware of it in good time. From his earliest boyhood Robert E. Lee, like young Hannibal of old, felt called to the profession of arms. Before he was ten Thorwaldsen carved beautifully in wood, excelling his father, whose trade it was, and evoking from many observant ones the prophecy that the lad would make a great sculptor. Probably no artist ever becomes famous who is not moved in the direction of his destiny quite early. And many a man neither a genius nor an artist is so obviously fitted for some particular occupation that he need never worry or even deliberate over the question in what field he shall earn his bread. All these cases, however, are exceptional; the majority of human beings are not so fortunate.

A man may be far from sure what business he ought to adopt, yet really have a pronounced aptitude in some special direction. In such a case the proper precept is: *Follow your bent*. If the subject possesses various species of ability but is peculiarly brilliant in some one, this his main forte is the thing to give him his cue. Highly versatile people, mentally alert, interested in all the departments of science and of fact, and having considerable but nearly equal powers in various ways, are in much danger of vacillation between two or more forms of endeavor, dawdling awhile over each, till all their richness of faculty is spent and success impossible. The man preaches, we will say, till some reverse overtakes him in that work. Cast down, and aware that he can teach, instead of redoubling his efforts to succeed in the activity first chosen, he throws it up and crosses over, a beginner, to the schoolroom. Sooner or later he becomes discouraged here as well. Having once yielded to depression he probably falls prey to it again, now exchanging the school for the law-office. How many potentially invaluable lives are wasted in such fatal meandering!

Your dull fellow, lacking all special mental interest and without any sense of function or of power, may quite possibly turn out much better than that. If, somehow, he once gets launched in a given enterprise, being single-minded and free from distraction, he is likely to develop triumphant concentration of attention and energy. But how is he to make the start? Perhaps arbitrarily, by a sort of flop, lunging for the first opportunity to work. Splendid results often wait upon such a choice. Better, however, go by friends' advice. President Francis Wayland used strongly to insist that a man's friends are often if not always better judges of his qualification for a given career than the man himself. Only, when he puts his hand to the craft picked out for him—this, too, formed part of Wayland's philosophy—he must determine to succeed and hence work like a demon. Interest in the undertaking, even devotion, will then come.

[Mr. Andrews then proceeds to discuss the importance and advantages of the ministry as a profession; but as that can never be regarded as a profession to be followed for gain by the young men of the Church of Jesus Christ

of Latter-day Saints, we may pass that by; as also, for want of space, what he says of law, medicine, pedagogy, and journalism as occupations in life; because we want to present what he says of engineering and politics as professions. What he says of the first will be interesting because he regards it as one of the professions not at present crowded; and what he says of the second will be interesting because in the east it has been seldom regarded as a profession].

If there is a profession which more safely than any other can be recommended as peculiarly enticing in itself, vastly and directly useful to mankind, and not as yet overcrowded, it is engineering in its various phases and branches—civil, chemical, mechanical, electrical, mining, sanitary, hydraulic. Engineer's work, the subjection of man's material environment to man's service, is only well begun. It must and will go on, and it will go far very soon. Probably no man living has more than the faintest fore-gleam of the development which even the next fifty years have in store for this feature of our present civilization. The force working here will have to be vastly enlarged. Only, be it observed, numbers are here as elsewhere of much less consequence than quality. If thorough preparation for one's profession is always important, as is certainly true, it is specially vital to success in engineering, where so much depends on exact knowledge—where mathematics and acquaintance with physical laws figure so conspicuously. Besides being in a high degree both useful and intellectual, engineering is a form of activity in which, if you are thoroughly qualified for it and unremittingly industrious, excellent remuneration may be expected, and that without resort to doubtful devices.

At the risk of offending some readers and surprising more, we venture, lastly, to speak of politics as in itself a highly desirable profession. Good citizens who are so situated that they can compete for public office ought to be encouraged to do so. No more useful career is possible in this age than is presented by politics conscientiously prepared for and pursued. The common thought that it is mean to seek office or to accept an office unless it has sought the man, is wholly perverse. We need that hosts of thoroughly able and moral young men, well trained in political and social science, including ethics, should set politics before themselves as their

life-work. Do not sneer at professional politics if only it is of the right kind. Politics ought to be a profession. Rightly followed, it would be a noble one.

To be a public servant after this fashion would require extraordinary grace. To succeed, one must religiously cultivate the hard side of his nature, nerve to face wicked men, kindly to endure lies, libels, and the whole contradiction of the public's enemies against him, to give blows as well as take them. Where are the men who will covet political careers with this spirit, preparing for, and if possible, entering public life with a determination to make it purer and more efficient, not waiting to be asked and urged to do this, but seeking places of trust, competing with selfish schemers for chances to exert great power in the capital affairs of men?

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### VERSES.

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*[These lines are said to have been written by Princess Amelia, daughter of George III].*

Unthinking, idle, wild and young  
I laugh'd and talk'd and danced and sung;  
And proud of health, of freedom vain,  
Dream'd not of sorrow, care or pain;  
Concluding in these hours of glee,  
That all the world was made for me.

But when the days of trial came,  
When sickness shook this trembling frame,  
When folly's gay pursuits were o'er,  
And I could dance and sing no more,  
It then occurred how sad 'twould be  
Were this world only made for me.



# THE MOORS IN SPAIN.

BY EDWARD H. ANDERSON, JR.

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The term Moors properly applies to the Berbers of North Africa, but is used to signify Arabs and other Mohammedans who conquered and inhabited Spain.

Previous to the sixth century after Christ, the Arabs were a wild and a savage people, composed of clans or tribes very similar to the tribes of the American Indians.

About the middle of the sixth century, the Prophet Mohamet arose and began to preach the religion of Islam. This religion taught a belief in one God, with Mohamet for his prophet. It united all these clans into the Moslem people, and filled them with a desire to conquer all mankind, and bring them to a knowledge of what they believed to be the truth.

They began by conquering all the surrounding people, and then overran the northern part of Africa. There was one city, however, the Fortress of Ceuta, which they could not conquer until a quarrel arose between Count Julian, the governor of Ceuta, and Roderick, the king of Spain. Count Julian out of revenge to the king for bringing his daughter into disgrace, determined to deliver Spain into the hands of the Mohammedans. He went to Musa, to the governor of North Africa and told him about all the wealth of Spain, and that all that he had to do was to go over and take the country, and Julian would loan him the ships to do it.

Musa thought this was only a scheme to entrap him, so he sent out a small force of men to see if it was as Julian had said. When they returned they reported that all he had said was true.

He then sent a force of 7,000 men under General Tarik who was afterwards reinforced by 5,000 Berbers. In 711 A. D. on the river Guadalit, in Spain, Tarik, the Moor, met King Roderick of Spain with a force of 72,000 men. But Roderick's men were not very true or brave for they had been made weak by over-indulgence, or lack of patriotism. The two armies fought a battle which lasted a week, the result of which really put the whole of Spain into the hands of Tarik, the Moor.

After this battle Tarik divided his army into three parts and sent them through Spain to conquer all the cities. They found very little resistance, and the country was soon in the hands of the Mohammedans. The Moors pressed their conquests northward to Tours, in France, where a battle was fought in 721 A. D., which decided the great question as to whether Europe was to be Christian or Mohammedan. This, like Saratoga, was one of the great decisive battles of the world. There the Moors met no such emasculate race as the Spaniards, and after a sore defeat, they turned their attention to the development of the country which they had conquered.

The people of Spain soon found that they had been benefitted by a change of masters. Never was this country so mildly, justly and wisely governed as by her Arab conquerors. They were left free to worship whom or what they pleased. Cities innumerable sprang up in the rich valleys. Art, literature, and science prospered as they then prospered nowhere else in the whole of Europe. Christian students flocked from France, Germany, and England, to gain the knowledge which was only to be received in the cities of the Moors. Cordova, Granada, Seville, became famous the world over. The surgeons and doctors of Spain became famous everywhere. Women were induced to devote themselves to study, and among the physicians of that early day were to be found many women.

Here is what a noted writer says: "Mathematics, astronomy and botany; history, philosophy and jurisprudence, were to be mastered in Spain, and in Spain alone. The practical work of the field, the scientific modes of irrigation, the arts of fortification and ship-building, the highest and most elaborate products of the loom, the graver and hammer,

were brought to perfection by the Spanish Moors. Whatever makes a kingdom great and prosperous, whatever tends to refinement and civilization, was found in Moslem Spain."

We are told that the city of Cordova had a public library of half a million books. Their public baths were numerous, for, with them as with the Latter-day Saints, cleanliness was a part of their religion.

But, as is too often the case, when peace was secured, jealousies and strifes frequently arose among them, and in the tenth century the Spaniards began the attempt to reconquer their country. But the Moors lived in Spain for nearly eight hundred years, and ruled the country, and brought it to a degree of refinement and civilization such as it had never known before, nor has seen since.

Finally city after city gradually gave way before the Christians who pressed upon them from the north, till in 1492, under Ferdinand and Isabella, Granada, the last stronghold of the Moors, where stood the glorious castle of the Alhambra, like a beautiful paradise on a hill, was delivered over to the Spaniards, and the Moors were banished by millions to Africa. Here they roam to this day without a home or country.

Here is a pretty and true passage from Stanley Lane Poole:

"The Moors were banished; for a while Christian Spain shone like the moon, with a borrowed light; then came the eclipse, and in that darkness Spain has grovelled ever since. The true memorial of the Moors is seen in the desolate tracts of utter barrenness, where once the Moslem grew luxuriant vines and olives and yellow ears of corn; in a stupid, ignorant population, where once wit and learning flourished; in the general stagnation and degradation of a people which has hopelessly fallen in the scale of nations, and has deserved its humiliation."

We should not forget that the effects of the Moorish conquest are felt in all Europe and America to this day. These nations have carried out what they learned in Spain long years ago, while the Moors are now without a home, and while the Spaniards who drove them away are still living in ignorance and superstition. For it must be remembered that if we except the acts of Columbus, and perhaps Cortez,

whose histories are so closely interwoven with the American continent, Spain has not risen to a noble act since the Moors were exiled. What gloomy and sorrowful days followed after the Moors were driven away may be learned from the dark history of the Inquisition.

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### TO THE SOUTH WIND.

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Oh southern wind!  
 Long hast thou linger'd mid those islands fair  
 Which lie, like jewels, on the Indian deep,  
 Or green waves, all asleep,  
 Fed by the summer suns and azure air—  
 O sweetest southern wind!  
 Wilt thou not now unbind  
 Thy dark and crowned hair?

Wilt thou not unloose now  
 In this the bluest of all hours,  
 Thy passion-color'd flowers;  
 And shaking the fine fragrance from thy brow,  
 Kiss our girls' laughing lips and youthful eyes,  
 And all that world of love which lower lies.  
 Breathing, and warm, and white—purer than snow?  
 O thou sweet southern wind!  
 Come to me and unbind  
 The languid blossoms which oppress my brow.

We, whom the northern blast  
 Blows on from night to morn, from morn to eve,  
 Hearing thee, sometimes grieve  
 That our brief summer days not long must last;  
 And yet perhaps 'twere well  
 We should not ever dwell  
 With thee, sweet spirit of the sunny south,  
 But touch thy odorous mouth  
 Once, and be gone unto our blasts again,  
 And their bleak welcome, and our wintry snow;  
 And arm us, by enduring, for that pain,  
 Which the bad world sends forth, and all its woe.

*Anon.*

# A TALK WITH AN UNBELIEVER OF MORMON PARENTAGE.

BY B. F. GRANT.

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The following letter written by B. F. Grant to a dear friend, a man very active in some spheres of public life, and many times honored by the people in the locality where he resides, but indifferent to the gospel and the obligations it imposes—is so full of plain, homely reasoning; so quaint and forceful in its illustrations; so full of honest desire to save a friend and extend the kingdom of God; and, withal, so filled with advice suited to the condition of hundreds of young men in our community, as well as to the friend to whom it is addressed, that we give it place in the ERA, without apology for what some might consider its crudeness from a literary standpoint. Brother Grant speaks straight from the heart, not so much from the head, though the reasoning in the letter shows clear conceptions of things as they are, that is, of the truth. It is a testimony of and for the truth that we commend to every young man in the Church of Christ, as Brother Grant commends it to his honorable friend. It should be said also that the letter is published with the consent of the one to whom it was addressed.—ED.]

GRANITE, GRANT CO., OREGON, Nov. 7, 1897.

Hon. B——— B———

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My dear friend:—

I suppose you will wonder at receiving a letter from me, but old man, while you may not know it, I often think of you. M—— and I were talking about you the other day, and I concluded to write you. B——, you no doubt know that we lost our little girl of seven on the tenth of June, and as I am now preparing to return home for the winter, the thought of doing so and my darling girl not coming to meet me, makes me very sad at times; and it was while thinking of

you and your similar loss a short time ago, that I was reminded of the way you and many of us have viewed this life and the lives we have lived. Just living for the things of this life and never thinking of that to come. I thank God, our Heavenly Father, every day of my life to think that I have been brought from darkness into light, and can now say that I do know for myself and not for another that God lives and that we are all his children, and that he will hear and answer our prayers if we will but humble ourselves enough to call upon him in prayer. Oh, B——, this life is but a span long at most, and our darling children have gone but a few days ahead of us, and just think, they were permitted to come on this earth and finish their work and return to their Father in Heaven as pure and unspotted by the things of this life as they were the day they were born. Now we all know there must be some wise purpose in placing us upon this earth, if so should we not find out what that purpose is and then see if we are following it? This is no idle word, it is all-important to us. I now ask you, should we take anybody's word on a question of so much importance, or should we not find out for ourselves? You know you have never taken anyone's word for this, and even if you had and did not find it out for yourself, it would do you no good. You can't read or do anything else from the knowledge others possess, but you must go and acquire this knowledge the same as they did and in the same way. When you can learn to read for one of your children, then I will learn the gospel of Christ for you, and when they can get the benefit of your learning to read without learning it for themselves, then you can get the benefit of my knowledge of the gospel of Christ without learning it. When you can impart your feelings of love you have for your wife and children to me so that I can have the same love for them that you have, then I will impart to you the same feelings I have that make me know that God lives and that he has answered my prayers, and in such a way that I know it just the same as you know you love your family. Now, you may say and think, "Well, Fred has got it bad, poor fellow, it is all right, and it will do him good if he really thinks that way. I wish I did, but I can't." And there

you let it end. Oh, poor blind man, why will we let the devil furnish you these thoughts? I will now attempt to show how blind men are when led by the power of darkness. Suppose you were making an assay, and I was watching you, then you would tell me how you did it, and that you received \$500 per month for this work. I would say, "Why, I am working with the pick and the shovel and receiving but \$50 per month. I would give anything if I could assay." Then you would turn to me and say, "Well, if you really wish to know as much about this work as I do, all you have to do is to do the same as I do." Then you explain to me all about making an assay, and how you received this knowledge; then suppose I should go away saying to myself, "Well, poor B—— he has got it bad, but it is all right if he can think this way, but I can't," and at that I am content to stop.

Now, I ask you if I should go on in that way, how long would it be before I would know how to assay, and what would you think of a man that really wanted to know something and would make no effort to inform himself regarding it? Then suppose you were interested enough in having me gain this knowledge to bring one hundred assayers to tell me that they possessed the same knowledge that you did, and that they acquired it in the same way you told me you did. After all this, what would you think of me, if I still would not believe you, or try to find out for myself, but would simply say, "I think you and all these men are deceiving yourselves." Then you might turn to me and ask what I know about assaying anyway, and I would be compelled to say, "I know but very little about it, in fact all I know just makes it that much harder for me to understand it." After all this, if you still found me at work with the pick and shovel, would you think I amounted to very much in this world? Oh, B——, I now ask you in the name of our Lord and Savior Jesus Christ, for your sake, for the sake of your dear family, to stop and think of this subject, and consider how blind a man acting thus would be.

I beg of you to examine your condition regarding the plan of salvation, and see if it don't fit your case to the very letter. You know my past life and the way I have viewed

these things. I now say to you that I have been born again; I am a new man. I have new desires, new thoughts. I have, as you know, traveled both roads and should know something about them. I now say to you (God being my witness, and the memory of my little girl's death fresh in my mind, and knowing if I do not live an honest life I can never go where she is, and the greatest desire that I now have is to so live that I will have her in the life to come)—that I know that the gospel of Jesus Christ is true, and that Joseph Smith was a prophet of the true and living God, and that the Church of Christ has been established on the earth for the last time. I say to you that I know this, and I gained my knowledge by humbling myself in prayer, and asking God, our Father, in the name of his Son Jesus Christ, to give me a testimony of these things for myself, and I have received it by the spirit of God. Now, B——, I don't ask you to take my word for this; it would do you no good if you did, but I do ask you to seek for a knowledge for yourself. This is an individual work, no one can do it for us, any more than they could eat for us, and satisfy our hunger. You must humble yourself enough to bow down and call on the Lord in humility to give you a knowledge of these things, and I promise you that you will know for yourself; there will be no counterfeiting it; you will no longer be in doubt. You can go off by yourself and call on him in prayer; you need not make the start in the presence of anyone but your Heavenly Father.

Don't let the thought of what will this or that old friend think of me, keep you from doing what you feel and know to be right, but think of the uncertainty of life and what this means to you and your family. The Lord will prompt you when you read this that you should call on him, but I promise you that the devil will be found at work with ten thousand things to keep you from doing it; but you are the only one to decide which of these promptings you will heed. You know you never did anything wrong in your life, that you did not receive the prompting, "Don't do it, it is wrong," and then would come the other prompting, "Oh, go ahead, it is only a little thing anyway, and then no one will know it, and you are a pretty good fellow anyway, your life is all right." It is



strange how the adversary will make us think we are all right. Do we require any stronger evidence than this that we are here to make a record, and that we are given these two promptings and left to decide which one we will follow? If this were not the case, we would not be working out our own salvation. If you could not do wrong, then you could not be rewarded for doing right, but if you are prompted to do wrong, and you resist it, then you should be and will be rewarded. If you will be honest with yourself, you will admit that you have never tried to investigate and secure a testimony regarding these things. I was thirty-eight years old before I ever offered up a prayer to the Lord, and I do know that he was as pleased to think that I had humbled myself to do this as you or I would be to have one of our children who had been disobedient, come to us and say, "Father, I have sinned, forgive me and I will do so no more, but will obey you." Think of the joy this would give us, and how we would clasp this child in our arms and do all we could to make it feel that we had really forgiven it. Our Heavenly Father will receive you the same as you would your child, and make you know and feel that you were forgiven, and would be so as long as you would follow his promptings.

If you wish to know something about farming, you would go to farmers and talk with them and associate with them. If you wish to know about the things of God, go and talk to him and associate with men of God, and you will find they carry an influence with them for good that you can't help feeling when in their presence, any more than you could stand by a red hot stove and not feel the heat from it. I might pick some fruit of a peculiar kind and taste it, and taste it, and then turn to you and say, "It is good, but has a very peculiar taste;" you would think maybe it had, but you would not know. One hundred more might go and partake of this fruit, and turn and tell you the same as I had done regarding the peculiar taste, but this would only strengthen your belief, you would still be in doubt; but if you go and partake of this fruit, then all doubt is removed; you have an actual living knowledge for yourself thereafter, and no amount of talk from others that have not tasted this fruit and don't know of the peculiar taste it has,

could change your knowledge. You yourself might go on all your life telling this to others, and never succeed in finding one that would accept your testimony, still this would not change the fact that you were telling the truth. We find that in the time of our Savior, they would not accept his testimony, but put him to death, not for any wrong he had committed, but for the gospel he preached. We also find in our day they would not accept the testimony of the Prophet Joseph Smith, but he died a martyr for the gospel of Christ, and not for any wrong he had committed, and so it has been in all ages and will continue to the end of this world.

I might go on telling you that I know this is the gospel of Christ. Your dear old mother whose word you would stake your life on for things pertaining to this life, can tell you that she knows these things, and any number of others might do the same, and still it will count for nothing if you will not try to find out for yourself.

Is it not strange how different things will arouse us to action? Now if I were to come to your house and say, B——, one of your cows is down here in a mud hole, and will die if you don't get her out at once, you would not doubt my word for one moment, but would hardly wait for me to finish until you would be off to save the cow. Now comes the rub my boy. I say to you repent of your sins, go down into the waters of baptism, take your family with you, then go to the temple of the Lord and have them sealed to you for time and eternity, and then strive to keep the commandments of God and I promise you that you will have your little girl who has gone to the Great Beyond and as many more of your children as shall go there as pure as she was, and that you will all gain life eternal, worlds without end.

Now, you would take my word and go to work at once to save your cow. Is it possible that you think more of your cow than you do of yourself and family? Let us admit that I am deceived in this statement, am I asking you anything that you cannot do without any injury to you or your family? If you do it, it will not hurt you, but if you do not, and it is as I tell you, then you will not have your family in the world to come, for you know you are only bound "Until death doth you part."

B——, I say to you with all the sincerity of my heart that when I went to the temple and had my family all sealed to me for time and eternity that there was a change came over all of us. We thought we loved one another before this, and we did, but there was a new love after we had taken this step. Now, why would I tell you these things if I did not know them to be true? What good would it do me? If I were the only one that could tell you that these things are true, then you might say, and justly too, that I might be mistaken, but when you can find hundreds of thousands that will tell you the same things, among them your own mother, brothers and sisters, are you justified in thinking that they are all deceived, when some of them have spent a lifetime in this work? They must be very dull or they would have discovered that they were deceiving themselves and they would have quit, long before now. But in place of your finding them falling away, you find your own dear mother, now on the verge of the grave, bearing a stronger testimony to you than ever, that she knows this is the work of the Lord, and trying to get you to repent and come and partake of the blessings that she knows will follow if you will but do it. Would she at the last hour of her life try to get you to do anything that she was in doubt about? Think how absurd it is to contemplate her doing such a thing. I say to you, go like a man and investigate this work, and do it before it is too late and hereby give your poor old mother the greatest joy of her life before she is called away, and save yourself and family while you can.

How can I find words to arouse you to action? The church don't need you; that is, in the sense that if it don't get you it will fail and go to pieces—it don't need me; it will go on just the same no matter what you or me may do, but, if this church is what I tell you it is, and by following its teachings we can gain eternal life, and be reunited with our families and friends beyond the grave, not for a short time but for ever and ever—if this be true, I ask you, don't you think we need the church? Now, another thing. Don't let the acts or lives of those that you may know who claim a standing in the church and live unrighteous lives

keep you from doing what you know and feel to be right. The acts of these men and all hell combined cannot change the principles. They are everlasting and never, no never, change so long as time lasts. Let men do or say what they please, these principles will remain until the end of the world unchanged.

Now, old man, you talk to your boy and tell him not to go with this or that boy, for he is a bad boy; and if he don't stay away from him he will get into some trouble. Then you tell him the story of "Old Dog Tray" and try in every way you can think of to get him to mind you. If he will listen to you then you have joy and satisfaction in knowing that he is doing right and trying to carry out your instructions. If this kind of advice is good for the boy, why wouldn't a little of it be good for his father? If his doing your will makes you happy, don't you think your doing the will of your Heavenly Father would make him happy as well as your earthly parents? I can say to you that I have proven for myself that there is no happiness that comes to the human heart like that which comes from keeping the commandments of the Lord, and striving to do right in all things. We are truly born again. We have new love for our family, for our friends and all mankind. We wish to help them all and get them to come and partake of the blessings that we enjoy, and persuade them to ask God our Eternal Father to give them light that they may know of the things of God, and as the good book tells us, we cannot understand the things of God except by the spirit of God, and that we understand the things of man by the spirit of man.

It is with this desire to try and do right myself, and in my humble way, always asking God our Heavenly Father to help me, that I may get others to come from darkness and receive the light of the gospel, that has prompted me to write you today. I do hope and pray that God our Eternal Father will help you that you may ponder over these things and accept them with the same spirit that has prompted me to write them to you.

Dedicating these words to you and your family in the name of our Lord and Savior Jesus Christ, knowing if I have

spoken falsely that I must answer for it, I now swear unto you, as sure as God lives, that I do know that these things are true, and I promise you in the name of the Lord that if you will but humble yourself enough to call upon the Lord, in prayer, you can and will receive a testimony for yourself, and you will know of this doctrine whether it is of man or whether it is of God. I know and promise you this for the reason that we are told that our Heavenly Father is not a respecter of persons, and he will hear and answer the prayers of all his children. I have tried him and found this to be true. Possessing this knowledge I know I can with safety promise you if you will do the same as I have done, you will receive the same testimony that I tell you I have received. May you do this, and may God bless you and your family and give you all a desire to gain this knowledge and help you to obtain it, is the sincere desire and wish of

Your affectionate friend,

B. F. GRANT.

## BIBLE STUDIES.

BY NEPHI L. MORRIS.

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In the last number we undertook to prove that from the very nature of the thing itself, the New Testament could not be a forgery. In this we shall offer the historical or external proofs of the genuineness and authenticity of the books of the New Testament.

It is an old and quite generally accepted belief that the formation of the New Testament canon occurred while St. John was still alive. In fact Eusebius, with the utmost confidence, quotes as indisputable authority "that the books were originally collected by that apostle." But it is to be observed, says Moshier, that, allowing even the highest weight to Eusebius' authority nothing further can be collected from his words than that St. John approved of the Gospels of Matthew, Mark and Luke, and added his own by way of supplement.

Modern infidels have made most strenuous efforts to fix the date of the composition of the Gospels as far this side of the apostolic days as possible. But there has been preserved to us three most valuable manuscripts which stand out in history as mile posts, the finger boards of which point unmistakably to the middle of the fourth century as the date of their origin. Those are the VATICAN, SINAITIC and the ALEXANDRIAN manuscripts, which are carefully preserved in the libraries of Rome, St. Petersburg and London, respectively. They are unquestionably the oldest copies of the Bible in the world. The wildest and most frantical infidel has not attempted the absurd task of making the date of composition appear later than that fixed by these three landmarks in history, namely 350 A. D. It will now be our purpose to descend as

low as the fourth century and then ascend along the chain of history, link by link, until it shall bring us face to face with the contemporaries of Jesus Christ, the apostles themselves, and there we shall find them writing "those things which they have both seen and heard," and who, at this remote age, can conjure up a refutation of what they say?

In explanation of the lack of evidence to prove that the New Testament canon was not officially formed or fixed in the very earliest days, let us make this observation: Those hot and furious persecutions of the first four centuries were carried on, not only against the Christians, but against the Christian writings as well. And had the councils assembled and publicly recognized certain books as being authoritative they would thereby have imperilled those very books they treasured so highly and which they so sincerely desired to preserve. And thus it was when the Council of Laodicea assembled, 364 A. D., it did not officially form the canon of the New Testament, but, as Dr. Lardner observes, simply mentioned those books which were to be publicly read.

This external evidence comes to us from the testimony of ancient writers who have quoted or referred to the books of the New Testament, in various languages, whose writings are still extant. Among this class of witnesses will be found, not only Christians, but adversaries to the Christian faith, and together, they permit us to ascend right back to the very fountain and source of Christian literature—the apostolic days. This sort of evidence, Dr. Paley has remarked, "is of all others the most unquestionable, the least liable to any practices of fraud and *is not diminished by the lapse of time.*"

Commencing, then, at the fourth century, which is so replete with witnesses to the genuineness of the New Testament, that we find among its writings not less than ten complete catalogues of these books. Six of them agree exactly with our present canon; they are the lists of Athanasius (A. D. 315), Epiphanius (A. D. 370), Jerome (A. D. 392), Rufinus (A. D. 390), Augustine, Bishop of Hippo, in Africa (A. D. 394), and the list of books prepared by the twenty-four bishops assembled in the third council of Carthage (at which Augustine was present, A. D. 397). Three of the remaining four omit the Apocalypse

and the remaining one omits it and the Epistle to the Hebrews as well.

Of these catalogues Jerome's stands foremost. He was the most learned of the Latin fathers and he was particularly qualified, not only by his erudition, but by his extensive research and various travels, and his long residence in Palestine—all of which eminently fitted him for the investigation of the genuineness and authenticity of the New Testament books. He separately enumerates the Gospels by their authors' names, mentions the Acts as another work of Luke's and says that Paul addressed epistles to seven churches and concludes his catalogue with the remark that the Revelation of John has in it as many mysteries as words. In other writings he expressly says that the Apostle Paul wrote the epistle to the Hebrews. Damasius, Bishop of Rome, employed Jerome to revise the Latin versions of the New Testament by many Greek copies collected for the purpose. This task, Jerome tells us, he performed with great care about the year A. D. 384. The next distinguished writer anterior to Jerome was Eusebius, Bishop of Cesarea, 315 A. D. He was a man of deep learning, good judgment and was a close student of the scriptures. His works abound with quotations from nearly every book of the New Testament *as we have them today*. In his Ecclesiastical History he enumerates and classifies the books which were "universally received as the genuine works of the persons whose names they bear." Then he mentions under different classes all the books of the New Testament. He mentions the apocryphal writings and brands some of them as "spurious and impious trash." A few years prior to the time of this historian, or about A. D. 300, lived Ambrosius, a teacher of rhetoric in Africa, and Lactantius his pupil. They, together wrote, among other books, an elaborate vindication of the Christian religion, in which they quote from the New Testament, which clearly proves their acquaintance with and acceptance of the New Testament writings. Lactantius made the observation that the Christians of his age were so familiar with the language of scripture that they could not easily avoid the use of it whenever they discoursed on religious subjects. During the next preceding forty years, the imperfect remains of



at least seven witnesses are extant, in which they either cite the names of the New Testament books or make direct and respectful references to them; but at this time (A. D. 260), away off in Germany lived one Victorinus, Bishop of Pettaw, who is particularly worthy of notice because of his remoteness from the learned Africans, Origen and Cyprian. He wrote commentaries of various books of the Bible, particularly of the Apocalypse, a treatise on some passages of Matthew's Gospel and a number of controversial treatises against the heretics of his day, in which we have fine testimonies to almost every book of the New Testament.

Of all the fathers who lived in the third century the most learned and laborious unquestionably was Origen, who was born in Egypt about the year 185 A. D., and died A. D. 253. It is said of him, that his life was a stronger recommendation to Christianity than his writings. So high was the estimation in which he was held by those who knew him, both for his piety and learning, that even among the heathen philosophers there were some who submitted their works to his revision and even dedicated their works to him. He wrote profusely along the lines of commentaries, tracts and homilies and through his works he uniformly bears testimony to the authenticity of the New Testament, *as we now have it*; and he is the first to give us a catalogue of those books which are universally considered as genuine by Christians. Two of Origen's pupils, Gregory and Dionysius, both of whom were bishops and men of recognized learning and piety, afford us many testimonies to the New Testament. The martyr Cyprian, Bishop of Carthage, gives us copious quotations from nearly all of the books of the New Testament. His death occurred in the year A. D. 258.

Going back to the year 230 A. D., a period opens to us which extends from that date to the beginning of the century, which supplies us with fragmentary documents quoting profusely from the New Testament. Notably of that period was Caius Romanus who quotes from each of the Pauline epistles; and in that same early period of Christian history a harmony of the four gospels was prepared by one Amonius; and contemporary with him lived Julius Africanus who undertook the

task of removing the seeming contradictions in the genealogy of Christ as related by Luke and Matthew.

Leaving the third century and ascending into the second, we come first upon Tertullian, who was born about A. D. 160, and died sixty years later. "He uniformly recognizes the four gospels as written by the evangelists to whom they are ascribed; distinguishes Matthew and John as apostles and Mark and Luke as apostolical men, that is, companions of the apostles, and asserts the authority of their writings as inspired books, acknowledged by the Christian church from their original date." This writer's quotations are accompanied by the *name* of his authority. Dr. Lardner has observed that quotations from the small volume of the New Testament by Tertullian, "are both longer and more numerous than the quotations are from *all* the works of Cicero, in writers of *all* characters, from *several* ages." And it must be remembered, as Tertullian asserts, at the time of his writings the Christian scriptures were open to the inspection of both the Christian and the pagan world. It would appear that there was at that time a Latin version of the New Testament. Contemporary with Tertullian lived Clement of Alexandria who quotes nearly all of the New Testament books. His testimony is of great weight, for the reason that it comes from a man of learning, who travelled very extensively in quest of authentic information, and did not accept as true the Christian books until his deep and earnest research had elicited truth and fact sufficient to banish all his doubts and pre-conceived prejudices. In the year A. D. 181 Theophilus, Bishop of Antioch, wrote three small books in which are found quotations most unmistakably made from the writings of Matthew, John and Paul. The most polished and elegant writer of Christian antiquity, Athenagoras, a philosopher of Athens, who lived about 180 A. D., in his apology for the Christians written to the Emperor Marcus Antoninus and in his treatise on the Resurrection of the dead, indisputably quoted from the gospels of Matthew and John, the epistle to the Romans and both epistles to the Corinthians.

Prior to these, and about the year A. D. 170 lived Irenæus, Bishop of Lyons, who is distinguished in the fact that he was a disciple of Polycarp, who was a disciple of the Apostle John.

He was familiar with many who had both seen and heard the Apostles and received from them the gospel. Of the many books which came from this author, only five remain and they were written chiefly against the heretics of his day; but from them it is evident that he received as authentic nearly all of the books of the New Testament and ascribed them to their various authors as we do today. Lardner says, "his quotations are so numerous and many of them so long as to afford undoubted evidence that the books of the New Testament which were known to the disciples of Polycarp, are the *same* books which have descended to the present age."

About this time (170 A. D.) or at any rate during the reign of Marcus Antoninus, the Christians in Gaul endured most cruel persecution, particularly at Vienna and Lyons. They wrote to their fellow religionists of Asia, to whom they narrated in an affecting manner what they suffered. In this correspondence, most of which can be found in Eusebius, book IV., there are direct references to the Gospels of Luke and John, the Acts, six of the Epistles and the Apocalypse. Contemporaneous with this occurrence lived Melito, Bishop of Sardis, a most voluminous writer, as the titles of thirteen of his books are handed down to us. This bishop, in order to determine the Jewish canon, travelled into the East and left us a catalogue of the *Old* Testament; there is good ground for the assumption that at that time there existed a *New* Testament. Melitus wrote a treatise on the Revelation of John. Hegessipus, a converted Jew, born early in the second century, relates that in his journey from Palestine to Rome he conversed with many bishops, all of whom held one and the same doctrine; "and that in every city the same doctrine was taught, which the law and the prophets and the Lord teacheth," in which passage by "the Lord," he must mean the Scriptures of the New Testament, which he considered as containing the very doctrine taught and preached by Jesus Christ, observes Dr. Lardner.

About the year A. D. 172, lived Tatian, a gentile, who was converted to Christianity by comparing paganism with the new faith. After the death of Justin, whose follower he is said to have been, he fell into heresies. However, he com-

posed a harmony of the gospels, called the "*Diatessaron*," *of the four*. In this work he is charged with having changed the texts so that they would conform to his heretical views. Fragments of this production are preserved by Clement of Alexandria who wrote against Tatian. Among the several eminent Christians who wrote concerning this work is Theodoret, Bishop of Cyrus, of the fourth century. He says that he saw the work which was changed and corrupted and "was in use by many of the orthodox themselves, from whom he collected and took away two hundred copies in order to substitute for them others which were not altered."

One of the most learned and heroic fathers of the second century was Justin Martyr who joined the church in the year A. D. 133, and suffered death for his convictions, 164 A. D. After a careful study of most of the systems of philosophy he threw them aside and accepted the Christian faith. His sincerity, learning, and antiquity makes him a witness of the highest importance. To the synoptic gospels he makes the following direct references. "Memoirs of the apostles and their companions who have written the history of all things concerning our Savior, Jesus Christ." He also expressly states that the writings of the apostles were read and expounded in the public worship; from which it is evident that the gospels were at that time well known in the world. In his writings he either quotes from or makes direct references to at least twelve books of the New Testament, and expressly says that the Apocalypse was written by "John, one of the apostles of Christ." The public life of Papias, Bishop of Hierapolis in Asia, is placed between the years A. D. 110 and 116. He was well acquainted with Polycarp and John the presbyter, and most probably knew John the apostle. He bears direct testimony to the books of Matthew, Mark, two Epistles, the Acts and Revelations.

Link by link have we followed the unbroken chain of witnesses back to the very age in which apostles themselves lived. Among the fellow laborers of the apostles five men stand out in particular prominence, whom the Christian world is pleased to call the APOSTOLIC FATHERS: they are Barnabas, Paul's companion (Acts XIII: 2, 3, 46, 47; and I. Cor. IX: 3); Clement,

Bishop of Rome, and an associate of Paul in the ministry (Phil. IV: 3); Hermas, whom Paul also mentions in Romans (XVI: 14); and Ignatius, Bishop of Antioch, A. D. 70, who suffered martyrdom 116 A. D. It is claimed by some that he was one of the little children whom Jesus took up in his arms and blessed. Polycarp was a convert of the Apostle John, by whom he was also appointed Bishop of Smyrna. He had conversed with many who had seen Jesus, and he is supposed to be the angel of the church to whom the epistle in Revelations is addressed. Each of these fathers have left us various writings which are still preserved and classed among the Apocrapha writings of the New Testament. They quote from the books of the New Testament; and one of them, Polycarp, in one epistle, as many as forty times makes allusion to the different books of the New Testament. The Apostolic Fathers were the chief persons from whom the writers that immediately succeed them received the information, which they have transmitted to us concerning the authors and the general reception of the books of the New Testament; hence the importance of their testimony.

We may observe of the preceding testimonies that the Apostolic Fathers, without any professed intention to ascertain the canon of the New Testament, "have most effectually ascertained it by constant quotations from it, or by their explicit reference to it as the authentic scriptures, received and relied on as the inspired oracles of the whole Christian church. And what is of chief importance on this subject, in all the questions which occurred to them, either in doctrine or morals, they uniformly appealed to the *same scriptures which are in our possession today.*" And it is reasonable to believe that at that early date, the first century, the New Testament existed in the form of a volume collected together. This supposition is fairly well supported by the following from Ignatius, who says, "in order to understand the will of God, he fled to the gospels, which he believed no less than if Christ in the flesh had been speaking to him, and to the writings of the apostles, whom he esteemed as the presbytery of the whole Christian church." The *gospels* and the *apostles* in the plural suppose that the writings referred to had been collected and

were read together. Lastly, we have the contemporary apostles referring to each others' writings; thus Peter, speaking of Paul's epistles, says (2 Pet. III: 16) "that the unteachable and unstable wrest them, as they also do the *other scriptures*, unto their own destruction."

In reviewing the body of evidence which has now been stated, "it is considered of great importance that the witnesses lived at different times, and in countries widely remote from each other," as already noted in each case. And all authorities on this subject concur in this fact, that the books of the New Testament were equally well known in distant countries and were received as authentic by men who had no interviews with each other.

## YOUNG CHARACTERS IN HISTORY.\*

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
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### IV.

#### JOAN OF ARC.

France has produced some of the most unique characters in history. The mingled Teutonic and Celtic blood has imparted enough tenacity on the one hand and enough brilliance on the other, to make the French people pre-eminent in many lines of effort. The military and administrative genius of Napoleon has been briefly outlined. The mathematical ability of Vauban and Descartes; the erratic, though brilliant, educational ideas of Rousseau; the governmental power of Charlemagne; the dramatic workmanship of Moliere and Sardou; the novelist's skill of Dumas and Daudet; and the art of Millet and Bonheur, represent but a few landmarks in the wide extended field of consummate genius covered by the French.

Standing out in perfect distinctness, different from all other historic characters, and excelling all others in the power of mingled enthusiasm and firmness, is the French peasant girl, Joan of Arc. So strikingly French is she, indeed, that historians among her countrymen declare that no other nation could have produced such a character. However that may be, it is safe to say that no other nation *has* produced

\*In the January number, in the first article on Napoleon, a quotation was ascribed to Wendell Phillips, for which credit should have been given to Charles Phillips, the Irish barrister.—W D.

such a one. The elements in her character which have rendered her unique, will be briefly traced.

One of the purposes of these sketches is to show whether the subjects of them have fulfilled in advanced life the promises of youth, or overcome its weaknesses. To Joan of Arc this test can not be applied, for she finished her work and her ashes were scattered to the winds when scarcely more than nineteen years had passed over her. The one promise of her childhood she fulfilled by the one great, heroic act of her maidenhood. Her youth, as a part of herself, being canonized in the hearts of her countrymen, they are proud to speak of her as *la Pucelle*, the *maid* of Orleans. Her chief weakness, her enthusiastic zeal, was the main element of her strength; fortunate it was that she did not overcome it.

Jeanne D'Arc as she is known in France (though in this article the English name Joan will be used) was born about the year 1410, in the village of Domremy, eastern France. Her father, a poor shepherd, could give her no more than a mere subsistence; of education she had none. This fact may have been fortunate rather than otherwise, for her mind was left free and virgin for strange impressions, and the planting of the seed destined to spring into a full fruition of mingled martyrdom and glory. The humble occupation of a shepherd girl was the element in which she could best grow so as to meet the needs of France.

It is necessary for us to know what those needs were, in order to understand Joan's peculiar youthful thought and feelings. She was born during the progress of the devastating, cruelly destructive Hundred Years' War, between France and England; and grew up in the midst of the scenes incident to it. During her early youth, the issue was between Henry VI. of England and the Dauphin, son of Charles VI. (afterwards Charles VII. of France), both of whom were claimants for the French crown. In support of Henry's claim, the English invaded France, and were supported by many of the "border-folk" (the Burgundians) within a few miles of Joan's own village. While actual war did not come into her immediate experience at this time, yet its echoes disturbed her, and tales of its horrors were not infrequent to her.



She grew up with the cries of distracted France sounding in her ears.

The dauphin was weak and pleasure-loving, and failed to assert his right to the throne, partly because he had been led to doubt his own legitimacy. He lay in his court, dallying with pleasures both innocent and guilty, while the English forces fought their way from the north toward the heart of his kingdom. His generals were brave, but profligate, and their excesses weakened their efforts by destroying all discipline. City after city was taken by the English, and to the cries of the French for succor no satisfying answer could be wrung from the dissolute prince. What France needed, therefore, was a leader for her armies and inspiration for her king. Both were to come from the same source, and that a most unlikely, though not unexpected one. France had been betrayed by a woman, the mother of the dauphin; her deliverance was to be wrought through a woman, a virgin from the peasantry.

All the qualifications for such a deliverer were found in the peasant girl Joan, developed in her from early childhood by the vicissitudes of France. Among the qualifications needed were perfect purity of thought, word, and action, intense religious zeal, strength of will, great personal bravery, unbounded enthusiasm, and magnetic control over rude natures. These qualities developed in order, and came to her assistance in time of greatest need. In none of them was she found wanting while her mission lasted, except momentarily, when terror overcame her and forced her to display woman's natural weakness.

Her purity from early girlhood to the time of her death, was beyond the shadow of doubt. Her shyness prompted her to avoid the society of other youthful villagers, and seek the solitude and sacredness of her own thoughts. This tendency continued through her later girlhood at Domremy, and prompted her to repel the matrimonial advances of young men of her village, since she considered herself devoted to the cause of France's deliverance. But most wonderful of all was the preservation of her purity during the ten-fold perils of her marches and military campaigns. A journey of one hundred and fifty leagues in the company of men and without a

female comrade, the dangers of her marches at the head of her forces; her necessary encampment in company with her officers and men; and worst of all, the insults she was forced to endure from her brutal captors during her imprisonment were safely passed. She died a virgin. Through her pre-eminent virtue she was able to check many abuses of the camp, driving away the female camp-followers, and leading the officers and men, through shame of conscience, to forsake dissoluteness and lead lives worthy of a Christian soldiery. One step from the path of virtue, even though taken under duress, would have robbed her of this moral power, and degraded her to a position of a despised woman of the camp. Her purity also deprived her judges of a mighty weapon. They sought far and near for a stain upon her character, to prove her guilty of a league with evil spirits. The search brought out only stronger evidences of her virtue. Had they proved her guilty, they could have burned her without a qualm of conscience, as a witch; for according to the old superstition, only a woman who had forfeited her virginity could be in communion with evil spirits.

Her religious zeal had been developed from early childhood. She had been brought up almost in the shadow of the *Arbre des Dames*, a tree under whose branches, according to the old tradition, fairy spirits were wont to hold their solemn assemblies. For the imaginative girl it was but a step to the claim (whether true or false it is immaterial) that heavenly voices had sounded in her ears, bidding her to go to the rescue of distracted France; that she had seen heavenly visitors in their divine effulgence; Michael, the archangel, St. Catharine, and St. Margaret, the last two the guardian saints of the Domremy church. Though she was only thirteen years old when these apparitions first came to her, she adhered even in the face of inquisitorial pains, to the reality of her visions. She was impelled to an implicit faith which never deserted her, but became more and more sublime with the growth of her experience. During all her heroic labors she submitted herself to the guidance of the mysterious "voices" which came to her in time of need, and prompted every action. She manifested no spirit of rebellion against

her superiors in the church, and even when their questions were intended to entrap her into admissions which would cost her life, her answers were full of the essence of humble obedience to spiritual authority. Even her sword and her banner were sanctified to the service of God. When she came to the dauphin, Charles, she came in the name of the Lord, announced herself as the divinely appointed deliverer of France, recognized the prince, notwithstanding his disguises, though she had never seen him before, and overcame all objections to her claim. In fact her zeal was irresistible. Under its influence, she surmounted all obstacles to the accomplishment of her destiny, until this zeal was exhausted and her mission completed. Whatever she attempted afterward, failed utterly. When she raised the siege of Orleans and saw the dauphin crowned as Charles VII. at Rheims, her enthusiasm left her. She was no longer the saint, but a warrior; no longer the mild and gentle maid, but a leader of men to war; not one who shuddered at the effusion of blood, but one who spoke of her sword as "excellent for thrusting or cutting;" no longer mild, but stern and cruel in her treatment of dissolute camp-followers; no more the protectress of human life, but one who had given up a prisoner to death. In short she was no longer filled with the self-confidence which had enabled her to put down all opposition, but doubt and hesitancy had taken possession of her soul, and every important effort failed through weakness.

After the fatal day of her capture in the outposts of Paris, her religious zeal and enthusiasm changed to resignation, and she entered with meekness on the path which led to her inevitable doom. Taken to Rouen and confined in an iron cage; accosted and treated as a witch; questioned on the most delicate matters; and, it must be said, prejudged to her doom, she preserved a calmness and humility which displayed the saint. Cruel though the statement seems, it may be said that for the sake of her reputation in history, it was well that she was captured by her enemies before she could proceed farther in her military career and display the stern qualities whose threatened development has been referred to.

Her demeanor under these trying ordeals is well illus-

trated by her reply to one of her prosecutor's questions: "Do you know yourself to be in the grace of God?" he asked. "If I am not in the grace of God," she replied, "I pray God that it may be vouchsafed to me; if I am, I pray God that I may be preserved in it."

Her last companion was a priest, the crucifix was the last object she looked upon, and she died with the name of Jesus on her lips. Her intense religious zeal and her humility in the midst of troubles completely changed the opinion of the English regarding her. At the time of her capture she was, in their view, a demon, prompted in her work by evil spirits. When she died, one of the English officers is said to have exclaimed, "We are lost; we have burned a saint!" And a rude soldier who fulfilled a vow by casting a faggot on her funeral pile just as she died, declared that he saw a dove fly out of her mouth with her last sigh. In spite of his comrade's attentions, he died of despair. It is a remarkable fact in this connection that although she was put to death on a charge arising out of religious bigotry, she proved herself "true to death" to her childhood's faith. Though betrayed by her countrymen and deserted by her king, she had no word of censure, but defended them against all assaults.

Her strength of will was so great as to stand every test. If she felt her "voices" urging her onward, nothing could check her. Her officers, in a council of war, had decided upon a line of action different from her determination. "You have been to your council," she said, "and I to mine. Be assured that the council of God will hold good, and that the council of men will perish." In spite of their vehement arguments, she remained firm in her determination, and carried her point. But perhaps the most striking exemplification of her strength of will occurred at the time of her departure for the camp. Parents, priests, officers, soldiers, and even the king attempted to dissuade her, but she overcame all opposition and placed herself at the head of the army. "Daughter! go forward; I will be thy helper—go!" said the voices; and "feeling so joyful as is wondrous to tell," she went in answer to the mandate.

The greatest test of personal bravery is to go into un-

familiar scenes of danger without flinching. Actual warfare was most unfamiliar to the young girl. True, in her Domremy home in early womanhood, she had several times given up her room to wounded soldiers and had attended them with gentle skill; but it was vastly different to see the soldiers receive their wounds and be among them as they fell. Yet she rushed into such dangers boldly and cheerfully, always acting as van-guard in an attack and rear-guard in retreat. Some of the acts of heroism performed by this maid of eighteen would have done honor to a veteran of the wars. It was this insensibility to danger which caused her to remain too long as a guard to her party, on the day of her capture. Seeking their own safety they left her in the hands of her enemies.

Her enthusiasm was the direct result of her religious zeal, and has already been treated. Whether listening to the promptings of her mentors, or following their urgings to the front of battle; whether leading an army or disciplining a camp; whether bending in humility before her king, or urging him to act the man for his country's sake; whether driving the English before her in terror, or being burned by them as a witch, she preserved her enthusiastic faith in her own mission, and never for a moment doubted its justice and its inspiration.

Her command over the rude natures of her associates was marvellous. When she arrived in the camp, she found a drunken, licentious, profane rabble, guilty of all sins and possessed of no graces. Before she had been there a month, order had come out of chaos and the camp had become a scene of daily prayer and praise. Even the leaders were transformed by the magic of her presence. Discipline was quickly developed through this religious improvement, in a manner equaled only in the case of Cromwell's famous "Ironsides." Under the influence of this new spirit of fervor and discipline, Joan's army was able to enter Orleans, sorely beleaguered by the English, and raise the siege. Under its guidance her party took town after town, until Charles was conducted in safety to the cathedral city, Rheims, and crowned in triumph. The relief of Orleans gave to her the proud title, "*Maid of Orleans*;" the crowning of the dauphin at Rheims secured to

him the permanent title, king of France, by forestalling similar action in behalf of the English Henry.

But if her influence over rude natures was great in her hours of triumph, what was it at her death? As the flames mounted the high scaffold, on which she had been placed, in order that no one might, by a sword-thrust, end her sufferings, her woman's weakness asserted itself only for a moment. As the pain deepened, and the flesh began to shrivel, the spirit asserted its freedom, and the maid became a martyr. No revilings, no complainings, but the spirit of patient resignation, marked her closing moments; and the men whom nothing but this scene could satisfy, turned from it, their eyes quenched with tears. No more an enemy was she to them; no more a demon in woman's guise; no more their poor, despised victim; but, triumphant in her patient sufferings, she overmastered them, their hatred and their vengeance, and secured a perpetual dominion over the hearts of men.

Says Michelet: "There have been many martyrs; history shows us numberless ones, more or less pure, more or less glorious. Pride has had its martyrs; so have hate, and the spirit of controversy. No age has been without martyrs militant, who no doubt died with a good grace when they could no longer kill. Such fanatics are irrelevant to our subject. The sainted girl is not of them; she had a sign of her own—goodness, charity, sweetness of soul.

"May new France never forget the saying of old France, 'Great hearts alone understand how much glory there is in being good!' To be and to keep so, amidst the injuries of man and the severity of Providence, is not the gift of a happy nature alone, but it is strength and heroism. To preserve sweetness and benevolence in the midst of so many bitter disputes, to pass through a life's experiences without suffering them to touch this internal treasure—is divine. They who persevere, and so go on to the end, are the true elect. And though they may even at times have stumbled in the difficult path of the world, amidst their falls, their weaknesses, and their infancies, they will not the less remain children of God!"

# RELIGIOUS FAITHS.

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## V.

### THE DOCTRINAL POSITION OF THE PRESBY- TERIAN CHURCH.

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TERIAN CHURCH AT LOGAN, UTAH.

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No one will criticise this paper because not all is said that might be said under our theme. It is possible to put a pint of water into a pint cup, but not more than that. So it is not possible to comprehensively represent the great Calvinistic system of doctrine in a brief paper. It is true that the distinguishing features of this theology can be stated in five leading points, as, particular election, definite redemption, race apostasy and depravity, efficacious grace, and perseverance of the saints. When so stated, however, no one but a theologian understands it. But as this paper is not for the learned, but for people of ordinary information, a point of view must be secured other than that from which the scientific thinker looks. This lofty system of truth must be reduced to such a level, and be stated in such language, as to be intelligible to every reader. In order to this it will be convenient to look at it from three points of view. Of these the first will be the *historic*.

Historically considered the Presbyterian system of doctrine has passed through four definite stages of development. The first of these is the *apostolic*. The apostle Paul reduced it to definiteness and systematic coherence in his epistle to

the Romans. Three hundred and fifty years later it was restated and elaborated by a man born in Numidia, 354 A. D. and died 430 A. D., who was bishop of Hippo, and now called "the most celebrated father of the Latin Church," Augustine by name. From his name our Pauline theology was called Augustinianism. It prevailed in the Western or Latin church until the mediæval darkness and corruption made semi-Pelagianism more acceptable to the Church of Rome. Thus from the Augustinian elaboration and defence of our New Testament theology, to the age of the fifteenth century Reformation, eleven hundred years dragged their weary length, when in the din and danger of the Christian protest against the papal hierarchy, John Calvin, born at Noyan, France, 1509, and died at Geneva, Switzerland, 1564, uncovered our noble theology and cast it in a new mould in his "Institutes of the Christian Religion." From that date—1536, when the Institutes were published—to the present time this body of divinity has been called "Calvinism," a name that impartial history will ever honor, a system of truth that will endure to the end of time.

A little more than a century after this—July 1, 1643—the Westminster Assembly was convened by order of the Long Parliament. The purpose was to construct a creed that should set forth in clear and solid form the "system of doctrine" taught in the Bible, or, as Parliament stated it, "as shall be most agreeable to the word of God." The result of the more than five years' work of this venerable body of divines was the little book now known as the "Constitution of the Presbyterian Church." The Confession of Faith and the two Catechisms of this book represent the doctrinal position of our church, the subject of this paper. Of this little book no student of either theology or scripture can afford to be ignorant. It is among the greatest symbols of faith, if not the greatest in Christendom.

We now pass to the second point, the position of the Presbyterian Church with reference to the Bible. It is imperative that this should be clearly understood before the strictly doctrinal position is stated.

The Presbyterian is a Bible Church. It devoutly believe



the Bible. From Genesis to Revelation it accepts the Christian scriptures as the word of God, the only infallible rule of faith and practice, wherein is revealed what man is to believe concerning God, and what duty God requires of man, the chart and compass of our apostate race, the power of God unto salvation from sin and endless death, through vicarious blood, to every one that believeth, a sufficient revelation of the character, plan, and Grace of God to meet and satisfy all human needs and bring all God's believers without spot to glory. (Confession of Faith 1: 6. II. Tim. 3: 16-17).

It ought here to be said that this church does not accept any other book, books, or documents claiming divinity as inspired scripture. In its judgment the Bible stands alone, a peerless and unique Book, among the writings of humanity. This position is maintained, not because of any *inability* in God to further reveal himself, should he desire to do so, but because it finds no adequate evidence that he has done so outside the Bible, the documents claiming inspiration coming with insufficient credentials to evince their divinity and establish their inspiration. Because of this want of evidence this church rejects as apocryphal or spurious all books that challenge faith, and accept the Bible alone as the "lamp to our feet and light to our path."

If any other book could evince the "heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof," the Presbyterian Church would show no reluctance in accepting it, but possibly would be among the first on the field to hail its advent and extend to it the hand of fellowship. All that is asked of either man or book that claims divinity or inspiration is credentials, unmistakable evidence of genuineness—clear proof that Deity has actually broken the silence of eighteen centuries and spoken directly to man. Let this but be established by indubitable evidence and the difficulty will disappear. We do not question God's *ability*. The trouble consists in accepting certain documents which under the

white light of truth evince, alas, too many of the marks of infirm and fallible man; which bear indubitable testimony to an earthly origin and purpose; which under the glare of impartial history pale and fade; which, like the tramp, ask that you believe their story, and become impatient when you fail to do so. Dogmatic and vehement assertion is cheap and proves nothing. Demonstration is eloquent.

Passing now to the strictly doctrinal position, it may with the greatest truth be affirmed that this denomination is particularly distinguished by its tenacious adherence to a closely constructed and logical system of doctrine. It is rigidly loyal to the "form of sound words." It believes, loves and rests in the deep and solemn truths of revelation. It will brave and breast any storm in defense of God's truth.

Fundamental to any theology must be its doctrine of God. Everything is dependent on this. Everything is modified by it. This is so because the conception of God is both central and regulative. It gives tone and direction to the whole structure. If God is thought of as infinite, eternal, unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth, a most pure spirit, self-moved, self-existent, and independent, the unique, sovereign and necessary Being, then all the ideas that flow from this high conception will enter and ramify through the whole theology. If, on the other hand, he is thought of as in any sense limited, with finite bounding, evolved from a lower to a higher state of being and character, with passions, tendency, and disposition that become or may become carnal, one among many, though the first one of them all, a natural progenitor instead of creator, subject to fall and sin, then the various features of such a theology will be modified and characterized by this conception. Given a certain bone Cuvier could determine the nature of the animal from which it came. So here. Given a certain conception of God and the theological structure becomes evident—Christian or pagan.

Without attempting the discussion of all the important features of our theology we will seize and illustrate five of special interest and importance. First among these is the

idea of God. Like the sun, he is the centre from which everything radiates, the source of the whole system. Three things must here engage attention. Of these the *unity* of God is first. *God is one.* Unity characterizes the divine *essence*. "Are there more gods than one?" "There is but one only, the living and true God." (Shorter Catechism). On this we stand. Here we are at home. Our defense is the Bible. That clear, strong, and emphatic current, that runs through the sacred volume, making it a beautiful and consistent whole, binding every book from Genesis to Revelations into its place, and distinguishing the Hebrew and Christian churches from their polytheistic neighbors, is monotheism. This doctrine is thus illustrated. Through the lips of Israel's greatest prophet God speaks thus of himself: "I am the LORD; that is my name; and my glory will I not give to another." (Is. XLII: 8). "I, even I, am the LORD; and beside me there is no Savior." (Is. XLIII: 11). "Is there a God beside me? Yea, there is no God; I know not any." (Is. XLIV: 8). "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." (Is. XLV: 22). He who spake as never man spake is thus on record: "This is life eternal, that they might know thee, the only veritable God." (John XVII: 3). The Apostle Paul is equally emphatic: "We know that an idol is nothing in the world; and that there is none other God but one." (I. Cor. VIII: 4). "Now unto the king eternal, immortal, invisible, the only (R. V.) God, be honor and glory for ever and ever. Amen." (I. Tim. I: 17).

These passages, clear, strong, definite, and emphatic as they are, are susceptible of but one construction, the interpretation placed upon them by thoughtful men of every age, namely, that there is *one God*, and *only one*, in the universe. Further, there is not a text in the Bible that is not in strict and complete harmony with this solemn and sacred monotheistic fact. Many instances occur where the self-existent and eternal God is brought into contrast and competition with heathen divinities, as in the passage quoted from I. Cor. (VIII: 4-7). But these rival deities are without exception branded as *idols*, the creatures of man's imagination and the work of

his hand, and all are most solemnly and emphatically warned against their worship.

Apart from the teaching of scripture, monotheism finds a strong friend in the nature of things. In the nature of the case there can be but one *divine essence* or *being*. A single line of illustration must suffice. It is derived from some of the natural attributes of the Deity. God is *infinite*. There can be but one such being. He is *almighty*. There can be but one such being. He is *supreme*. There can be but one such being. He is *omnipresent*. There can be but one such being. To suppose two beings possessed of infinity, omnipotence, supremacy, and ubiquity to exist in one and the same universe, is a contradiction so immense, an absurdity so glaring, that even intelligent heathens reject it, and assert that they do not bow down to wood and stone, but through these images they worship the infinite Spirit. While polytheistic in appearance they profess to worship and honor the one great being who by his presence fills immensity. (See Ps. CXXXIX: 1-12).

The second idea with reference to the being of God is his *spirituality*. The Bible defines God in four ways: "God is light." (I. John I: 5). "God is love." (I. John IV: 16). "God is a consuming fire." (Heb. XII: 29). "God is spirit." (John IV: 24). On the other hand, it makes a specific denial as to his having a *manhood*. "God is not a man." (Num. XXIII: 19. I. Sam. XV: 29). "Spirit has not flesh and bones." (Luke XXIV: 39). God is incorporeal—"a most pure spirit." If he were material he would be *limited* in both being and activity. But limitation is a mark of the *finite*, an attribute of the creature, and cannot be predicated of the infinite. There are at least three classes of finite spirits represented in the scriptures, beside the divine Spirit, as human, demon, angel. But these are all finite, in contrast with the infinite. God belongs to neither of these orders. He is alone, peerless—the universe, the *unique* being. To the highest angel he is as far superior in point of essence and greatness as is space in contrast with the room occupied by this house. Space is infinite. But the space occupied by this building is finite, limited, and but a point in contrast with

the great whole. So is God removed in point of essential being from the highest and noblest spirit in the universe.

Moreover, we are forbidden to place him in the same class with either man or angel. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above"—angel, etc.—"or that is in the earth beneath,"—man, beast, etc.—"or that is in the water under the earth." (Ex. XX: 4). Paul censures the heathen because they "changed the glory of the incorruptible God into an image made like to corruptible man." (Rom. I: 23). We may make no image to represent God. We must not conceive of him as being like, *in form*, any thing in either heaven or earth. When we do so we fall down to the creature of our own ignorance, the image of our imagination, and so become idolatrous.

The doctrine of the spirituality of God does not argue that he is a *non-entity*. On the contrary he is the *most real* being in the universe, because he is the absolute and necessary being, upon whom all else depends. As well contend that the spirit of man is or becomes a non-entity, when the dissolution comes, and the body returns to dust as it was. Personality and existence do not depend upon *form*. There is an *ego* that resides in and presides over the spiritual nature, when the house of clay has crumbled into its native dust. And that ego endures in free self-activity, and is not less real, nor less self-conscious, than when the robe of flesh covered it. But if the finite creature man is thus personal and self-conscious, though his body moulders to dust, shall the infinite Spirit be less so? Is the Creator less than the creature? God is the infinite being, whose nature, essence, or substance is most pure spirit, simple, indivisible, immutable, infinitely removed and exalted in point of excellence above the highest archangel, not by evolution, but by fixed character.

The third position to be noticed under the Christian idea of God is that of *tri-personality*. God subsists in mysterious and eternal *trinity*, as Father, Son and Holy Spirit, three persons in the one self-existent essence. "In the unity of the Godhead there be three persons of one substance,

power and eternity; God the Father; God the Son; God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son" (C. F.) "There are three persons in the Godhead; the Father, the Son and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory" (S. C.).

From the doctrine of God we pass to that of Creation. The universe came from God. It originated in his eternal decree, and came into existence by his almighty power. "The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass" (S. C.): "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. I: 11.). The universe rose into being by a fiat issuing from the will of the Creator. He spake and it was done. He commanded and it stood fast. Creation is *not construction, moulding, fashioning*, out of existing or pre-existing material, or primary elements that are eternal. It is *origination*—giving being to what before was a non-entity. "In the beginning God created"—originated—"the heavens and the earth" (Gen. I: 1.). The Standard Dictionary defines in this way: "Create: To cause to be or to come into existence; especially, to produce out of nothing." "Creation: The act of creating; producing out of nothing; especially, the act of God in bringing the world or universe into existence."

"It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make out of nothing the world, and all things therein, whether visible or invisible" (C. F.).

Of this immediate and absolute creation man was a part. He is not self-existent. He did not make himself. He came from God—who is the author of his being. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became

a living soul" (Gen. II: 7.). "After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change" (C. F.).

According to these statements man was created with a rational mind and a holy will. "God hath made man upright" (Eccl. VII: 29). This is more than innocence. It is innocence plus holiness—an active and righteous state of moral being. In this state man was not immutable. "He was subject to change" and under a "possibility of transgression." His glory and peril were in this free and mutable will. To rightly use it was to fulfill the end of his creation. To abuse it by the choice of self as the ultimate end was to commit moral suicide. More, the destiny of a race was involved in the self-determination of the first man's will, when the hour of decision came. The choice was made, and the race was plunged into sin and guilt, since, "by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned" (Rom. V: 12).

This termination of man's holiness and happiness in sin and misery is clear proof that he was both mutable and finite. Deity could never thus fall. Fixed character and immutable will make this impossible. Had Adam been God he would have resisted and refused the Satanic solicitation, and persevered in right and duty, as did Christ. One difference between the finite and the infinite is this: The finite is subject to change, fall and sin, while the infinite is not. God cannot sin because (1) he cannot be deceived; (2) he has an infinite abhorrence of sin; (3) he is absolutely holy; (4) he is unchangeable.

The fall was inward before it was outward. There was *decline from* God before there was gratification in sin. The inclination yielded to the temptation before the hand reached for the fruit.

The fall was a *wreck*. It affected the whole being. Every power was injured. Helplessness overwhelmed the

sinner. The will that could wreck both character and fortune retained no power by which to retrieve its former holiness, unmake present misery, remake original happiness, or avert righteous punishment. The once free and happy spirit was now "indisposed, disabled, and made opposite" to all spiritual good—an alien, outlaw, "child of wrath," slave of sin. "Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God." "All mankind, descending from Adam by ordinary generation, sinned in him and fell with him in his first transgression." "All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever" (S. C).

From this dark abyss, this awful catastrophe, the eye turns heavenward to learn if man's doom is as indelibly written there as in his own constitution. There are two answers. Sin is insult to the divine majesty, outrage of his rights and affront to his holiness. It must not go unpunished. But this dismal yet righteous decision is relieved by one solemn and sacred fact. God will himself undertake for man. He will himself become both Victim and Redeemer. This was foreshadowed by all Old Testament theophanies. "*The mercy of God consists in substituting himself incarnate for his creature for purposes of atonement.*" Incarnation in order to atonement and salvation is a necessity. Law, sin, death, stand closely related here. Law is the standard of duty. Sin is its violation. Death is its penalty. "The soul that sinneth it shall die." Where sin—i. e. lawlessness—appears, death is inevitable. But *God cannot die*. He is both immutable and imperishable. Hence if he is to undertake for man as a substitute he must assume a nature that can die. He must become bone of our bone and flesh of our flesh. "The word became flesh and dwelt among us." (John I: 14). The second person of the Trinity took to himself a true body and a rational soul. (See Phil. II: 6-8. Heb. II: 14-16). "The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was,



and continueth to be, God and man, in two distinct natures and one person, forever." (S. C.)

As incarnation was thus a necessity in order to death on the part of the Redeemer, so death was necessary in order to vicarious atonement, and atonement in order to redemption. "Without shedding of blood is no remission," (Heb. IX: 22). The reason is not far to seek. Deity has an ethical nature, the chief attribute of which is holiness. Nothing is at once so central and ultimate as the holiness of God. It is a consuming fire to sin. It is the vital breath of justice. It provides love with its ballast, and makes rectitude a necessity to the divine being.

Like God, man has a moral nature, which is also his chief glory, a remnant of his original state. It is this that makes recovery from sin possible, and atonement a necessity. As it is not optional with God to pardon sin at pleasure, so it is not possible for man to accept forgiveness unless suitable provision is made to satisfy law and justice. He who was created in the image of God's holiness cannot cordially and gladly accept pardon if it is granted at the *expense of moral law*. The carnal mind, self-centered as it is, will do so, and do anything else to *escape the holy penalty due for sin*. Conscience will not. The "voice of God in the soul" will forever refuse any kind of aid that is not strictly right. It is committed to right, duty and holiness, and will neither evade the issue nor compromise with sin. It will hold the soul to an honest account, and will never permit the self-centered rebel to rest until everything is set right, and justice is satisfied to the last farthing. Until this is done, "there is no peace, saith my God to the wicked."

The scope of the atonement is represented under three phases: (1) Being of infinite value it is sufficient for all, removing every legal obstacle from man's path. (2) Being a *divine-human* sacrifice it is *adapted* to meet the needs of all, suitable for every sinner. (3) It is free and universal in its offer, without money and without price (Is. LV: 1. Rev' XXII: 17).

The atonement is *individual*—not national, as thought the Jewish Church. Each person must for himself become

a participant by submitting to Christ as his Lord and Savior. Nothing can take the place of personal choice. He who does not choose refuses. There is no middle ground. "He that is not for me is against me. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John III: 36).

Objective redemption is not sufficient. It is not enough for me to know that God has a plan by which men have been and may be saved. A *personal experience* is necessary. Each sinner must be made a subject of regeneration. The reason lies in the double fact that man is a sinner and a "child of wrath." This experience is of first importance. "Marvel not that I said unto thee, Ye must be born again."

The application of redemption is by the Holy Spirit. He takes away the stony heart and gives a heart of flesh. His first work is to awaken—to make man aware of his sin. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." This passes into conviction, effort to escape punishment, anger at God's law, a sense of helplessness, submission to Christ. *As an experience* the sinner is conscious of all this. Of the presence of the divine Agent who urges and enables him to take these steps he is not conscious. The Spirit does his work below consciousness. On the divine side this work is called *regeneration*. On the human side it is called *submission*. Strictly, regeneration is wholly of God the Holy Spirit, yet so that man's moral agency is not disturbed.

This new life, granted to a person "dead in trespasses and sins," by the "washing of regeneration and renewing of the Holy Spirit," at once becomes evident. It cannot be hid. It "cometh to the light." Its tendency is Godward. He who lived to self as an *ultimate end*, now lives to God. God's character, rights and law are now luminous with moral beauty and excellence, while redemption through the blood of the Cross fills the universe with a mellow and matchless glory. He who was blind now sees, and his soul is ravished by the sight, while his heart swells and vibrates with holy joy and supreme devotion to this glorious Being. But why is all this

so *new*? Why did he not see it before? The change is not in God. The eye sweeps inward and backward. The old self-pleasing life emerges from memory and stands out clearly before the mind, in all its hideousness and godlessness. "Is that *mine*? Have I *so* treated HIM whom my soul loveth?" It seems impossible. Yet it is true—a terrible, an awful fact. The fountains are broken up. Repentance that needs not be repented of convulses and overwhelms this child of GRACE, as his sin against God is appreciated. "Against thee, thee supremely have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest" (Ps. LI: 4).

A fresh view now appears. The eye of faith is opened. He who spared not his own Son, but delivered him up for us all, will with him freely give us all things. He is at once just and yet the justifier of him that believeth in Jesus. The holiness of his character and the rectitude of his government both blaze from Calvary, while the sinner's Substitute yields up his vicarious life. It will be noticed that such faith is not a blind leap for safety. It is a calm and intelligent commitment of the soul to its redeeming God, in utmost confidence that what he does is right and best.

This life cannot be hid. It cannot be unfruitful. The tree of Grace yields fruit to God. There must be an outward response to the divine life that works within. The Christian is created in Christ Jesus unto good works. Notice, the fruit is due to the *life within* and not the life to the fruit. The Christian lives right because he *is* right, and not *vice versa*. Once regenerate the Holy Spirit dwells in the Christian, teaching and leading him into all truth (I. Cor. III: 16-17. Jno. XVI: 13).

Summarizing these "principles" this result appears: (1) Baptism by the Holy Spirit—creating a regenerate life. (2) Supreme love to God *for what he is in himself*. (3) Repentance that is *deep* and *genuine* for sin. (4) Faith in Jesus Christ as man's Substitute and Savior. (5) A holy life. (6) Public confession of faith. (7) Water baptism as sign and seal of the Spirit's gracious work changing the heart.

Only a word about the "last things" is possible. Three things will suffice. (1) A general resurrection. (2) A general judgment. (3) The separation of the regenerate from the non-regenerate. The non-regenerate "shall go away into everlasting punishment; but the righteous into life eternal" (Matt. XXV: 46). The terms "everlasting" as applied to the wicked, and "eternal" as applied to the righteous, are *co-extensive*, teaching that the punishment of the wicked is *as enduring* as the blessedness of the righteous—*endless*. People who have a theory to support, struggle hard to escape this. The effort is vain. If man remains impenitent he must reap the reward of sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. VI: 23).

## THROUGH WAR-STRICKEN CUBA.

BY WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

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For nearly a century the Cuban question has been one of transcendent interest to the American people, and the events now transpiring in the island of Cuba render the question still more important. The proximity of the island to our shores and the fact that it guards the entrance to the gulf which washes several of our great states, making it a citadel which, in the hands of an unfriendly power, would constitute a menace to the peace and safety of our republic, requires that we shall regard it with a jealous eye. It is also of great commercial importance to America. Prior to the present war our trade with Cuba amounted to more than \$100,000,000 per annum. American capital exceeding \$50,000,000 had been invested in the island and nearly 2,000 Americans were there engaged in profitable pursuits. For years we have felt that there was so much mutuality, such a strong relationship existing between our republic and this magnificent island that we have had an abiding interest almost amounting to a property right. Besides, the enjoyment of liberty given by our form of government has necessarily compelled us to look with disfavor upon the effort of European countries to force their monarchical systems upon the peoples of the new world; and every effort for emancipation has received responsive sympathy from all true Americans. For these and other reasons Cuba has been jealously watched by American statesmen. The threads of its life have been so woven in the woof and warp of our national affairs as to make it almost a part of us. I do not mean by this that it should be a part of United States; but the "balance of power" so important to Euro-

pean countries, and of such paramount importance in their international affairs, is of no less importance to us, though we may give it the name of the "Monroe doctrine." Our country watched with anxiety the course of France and Spain with respect to lands now incorporated in the United States, and we cannot now regard with unconcern the sanguinary struggle which has devastated the most beautiful island of the sea. The bloodshed, the sorrows, the horrors and starvation at our very door cannot be treated with indifference. They have a reflex action upon us here. Spain's treatment of Cuba has always been ungenerous and tyrannical. She has exploited for the enrichment of monarchs and nobles. From the time when Valesques landed upon its shores and mercilessly butchered the gentle aborigines until the present, the Spanish record has been one of brigandage, tyranny and carnage. Hatuey, who had seen the atrocities of Spain in her American conquests, was offered liberty if he would profess belief in Spanish Christianity. While the faggots were blazing around him he inquired if Spaniards were in heaven, and upon being answered affirmatively he replied that he preferred being in hell.

The cruel exactions of Spain have led to repeated revolts upon the part of Cuba. Insurrections and revolutionary movements came almost with the regularity of the years. So unbearable had become the wrongs that in 1868, the Cubans entered upon a sanguinary contest known as the Ten Years' War. At last peace was obtained but only a peace which was the prelude to a terrific storm.

No permanent peace can exist in this age when the absolutism of governmental forms of past ages are attempted to be perpetuated, and fastened upon the people; and three years ago the flame of war leaped from the smoldering embers the standard of revolt was raised, and war for *Cuba Libre* was begun. Jose Marti, Gomez, Maceo and other valorous men organized the heterogeneous force and heroically met the mighty army that the proud empire of Spain had transported across the mighty deep. Though poorly equipped and without discipline, the Insurgents met and even vanquished the armies of Spain. More than 200,000 troops have been brought

from Spain to overcome the small band of Cubans, who so invincibly contended during those dark days for their freedom. Convoy has succeeded convoy, and brigades have followed brigades in defeat and extermination, and still the revolution is unchecked. The American people have viewed this unequal contest with increasing interest. Our peace has been disturbed, our commerce destroyed, the lives of American citizens have been taken, until there has been an almost universal demand that this sacrifice of human life shall cease, this wanton destruction of property end, and permanent peace be brought to this unhappy and distracted island.

Resolutions passed in both houses of congress during Mr. Cleveland's administration according belligerent rights to the Insurgents, and during this session of congress the Cuban question has continually been presented and as often disregarded. The conflicting reports as to the condition of the island and a desire to learn of the character of the combatants engaged in the struggle led me to visit Cuba during the holiday recess. The action of the Democratic Caucus in declaring that belligerent rights should be accorded the insurgents gave an additional reason for desiring to ascertain the condition there, because I was not satisfied that such was the wisest course to be pursued.

I reached Havana a few days after Christmas, and remained in Cuba for nearly three weeks. During my sojourn I visited four of the six provinces and made as complete an examination of the situation as I was able within that period. Every facility for investigation was afforded me. I met General Blanco, Dr. Congosto, Duke Montoro, the leading royalists, separatists, Insurgents, governors of provinces, alcaldes, as well as other people in all stations and walks of life. I had conferences with General Blanco and all the leading government officials, the generals in the Spanish army and many important leaders in the Insurgent forces. I visited the Spanish troops, crossed the Spanish lines and mingled with the Insurgents; went into the huts of the reconcentrados, and into the palaces of the wealthy Spaniards, and the lowly homes of the once rich Cubans.

At the beginning of the war Cuba's population was about

1,000,000; and of this number 250,000 were Spaniards. About thirty-three per cent was composed of negroes, and most of the remainder were Cubans. The Spaniards were the store-keepers and commercial men, while the Cubans owned most of the farms and plantations. They also held the large possessions in the cities and towns. The provinces I visited, claimed four-fifths of the population, and of this about 600,000 resided upon farms and plantations and in small villages. The soil is productive in the highest degree. Cuba is a paradise and has the natural resources, fertility and soil to sustain millions of people. Notwithstanding the exploitations of Spain and the system of government which has plundered the island, its wealth aggregated nearly one billion dollars. Many of her people were progressive, cultured and imbued with the ideas received from the schools and universities of the United States. With her majestic harbors, with her great resources, and with marvelous productiveness, Cuba should be an empire in wealth and population; but I found a barren waste, a vast charnal house, a stupendous grave yard. Ruin and desolation, starvation and death, greeted me upon every hand. In the four provinces which Weyler said were pacified, I found armies, forts, and arsenals; more than fifty thousand Spanish soldiers, discord, insecurity of life and property, starvation, burning fields, aggressive, militant Insurgents and all the evidences of a deadly struggle, the end of which could not be seen. General Blanco and the autonomists assured me that within a few weeks they would be established in authority, and Sagasta's scheme of autonomy firmly implanted in the affections of these people. They declared that in every city it was gaining adherents and that by peaceful means this revolution would end in Spanish supremacy. But everywhere I found an implacable hatred of Spain and an invincible purpose to continue the struggle until Cuba's freedom had been achieved.

There is no pacification in Cuba. Spain holds only that part of Cuba where her forts and soldiers are found. Where these do not exist the Insurgents are in complete control. The country has been depopulated, for all the people who



were not killed have been driven into the cities and towns. I have traveled for hundreds of miles over the most fertile land upon the globe with not a house in sight, nor a human being to be seen except the Insurgent troops in small bands, with everywhere evidences of houses destroyed, plantations dismantled and farms laid waste.

When Gen. Weyler was in control he issued orders for the rural population within the provinces of Pinar del Rio, Havana, Matanzas and Santa Clara to gather into the cities and towns. With a mighty army he swept these provinces, burned the homes and property of the Cubans, butchered and assassinated thousands, and drove more than half a million into the already over-crowded cities and towns.

I visited more than a hundred of these places into which the people like cattle had been driven. Trochas had been constructed around the cities and towns, and small forts encircled them. Most of these poor creatures had been deprived of all their possessions and when this cruel order was enforced, found themselves without food or clothing, herded within the trochas and lines of forts. Thousands had no shelter and none had food.

The Spanish troops guarded vigilantly each place into which the people had been driven, and prevented them from departing to search for food or to seek for employment; and there, subjected to the inclemencies of the weather, lying on the bare ground or under some temporary shelter erected from palm leaves, without food or clothing, they died by thousands and tens of thousands. It was the most inhuman, cruel, barbarous act chronicled within the century. More than half a million people purposely driven from their homes, their property ruthlessly destroyed, and after being so concentrated, left to starvation. This is Spanish warfare!

In Havana I walked through many of the streets and into the suburbs. I saw thousands dying of starvation. In one street not more than two hundred yards in length I counted fifty-three persons sitting or lying upon the cold, damp stones, many too weak to walk and all gaunt and emaciated. Most of them had suffered so much from lack of food that if proper care could have been given them it would have been impossible to

have saved their lives. I saw mothers dead, with puny, starving children clinging to their sides. In one yard several hundred persons were congregated. They had been so long deprived of food that they listlessly looked at their observers; while among them several died, and the next day when I returned I was informed that more than twenty had died during the night. In the streets, on the doorsteps, under the very shadow of the church, upon the very steps of palaces, upon the wharf of the beautiful harbor, under the guns of Moro Castle, could be seen strong men dead and dying from starvation; mothers young yet old, with starving children tugging at their ragged skirts. Sorrow and distress, starvation and death, now met me at every corner and haunted my footsteps at every turn. The heavy cart drawn by oxen passed along the streets and stopped in front of the wretched huts. The dark-visaged skeletons, from which life had passed in the darkness of the night, were seized and placed thereon, and the carts trundled off to the trenches into which the bodies were flung.

The order of concentration was issued about a year ago, and from that time until the present those against whom it was directed have been going to early graves. Gen. Blanco admitted to me that several hundred thousand reconcentrados have met death from starvation.

Governor Brazon of the Havana province told me that one-third of the inhabitants of that province had starved to death. The last two days of my sojourn in the island were spent in the city of Havana. My investigations led me to place the number at 30,000 in that city alone, who were lacking food and clothing, and who would die within sixty days if rescue were not afforded. In the early hour of a cold morning I went into the church to hear mass. The Spanish soldiers in martial array took their station before the gorgeously-ornamented altar, and while the priest chanted and the royal march was played, I counted nearly a hundred ragged, dark-eyed, sorrowful boys and girls between the ages of eight and fifteen to eighteen, who looked on with reverential air. As I left the church I saw a beautiful boy whose black locks were pressed against the rocky walls surrounding the church. He

had died a victim to Weyler's warfare while the royal march was being played.

In the town of Guines more than one-half of the population had died from starvation, and daily the officers told me starvation claimed its victims. The governor of Matanzas told me that he was relieving the suffering of the people, and yet when I left his palace I found two persons lying dead upon its steps; and in the evening as I was returning to the hotel, after having visited the Alcade, I saw fourteen women and children lying upon the cold steps of the governor's palace. They had no homes, no clothes and no food. My landlord told me the next morning that a great many had been found dead at an early hour. The ex-alcade stated that more than 40,000 had died from starvation in six months in the province of Matanzas.

I visited during the day a large, open building which some kind-hearted people had prepared as best they could for the reception of some of the unfortunate ones. There I found several hundred wretched creatures lying shivering upon the damp dirt floor. There were no blankets to cover them and no mattresses upon which to lie. There were a few pounds of rice to feed several hundred people. The kind-hearted woman who was giving her time, sorrowfully told me that most of those who came survived but a few days. She could get no food nor clothing for them. As she spoke to me a little babe that had around its wasted form a ragged cotton dress, moaned piteously, and when we approached it, we saw death had claimed it. I hastened away from this most terrible scene, and as I reached the square I saw the body of a man who had been dead, I was told, for eight or ten hours. There was no one to give him food in life, there was no one to give him burial in death.

In several of the places visited, efforts were being made by the Cubans to care for the reconcentrados, but all were so impoverished that their limited means precluded much aid. I have seen hundreds standing in the streets waiting to have distributed to them a few table-spoonfulls of rice or beans, and while they were waiting, the rude lumbering-cart was

called to haul to the grave some poor child or sorrowing mother who had died while waiting for a mouthful to eat.

Governor Garcia of Santa Clara province stated to me that more than seventy thousand had met starvation within that province since July, 1897. The Alcade of Santa Clara showed me the mortuary tables of the city, evidencing that the death rate for the month of December had been several times greater than it had been for the years 1895 and 1896. In the little town of Cruzes the military commander who was a Spanish officer stated that sixty per cent of the reconcentrados in that place had died, twelve had met death during the night, and I witnessed the sad sight of their funeral cortege. There were no mourners because fathers and mothers and relatives were either with the Insurgents or had preceded them to the graveyard. At this point I desire to add that the only Spanish official that I met who was doing anything for the alleviation of the starving, dying people was the commander at Cruzes.

By this I do not mean that there is no aid afforded the suffering Cubans by the Spanish authorities, but the evidences of it are so meager they can scarcely be discovered. Gen. Blanco stated to me that it was his purpose to expend \$100,000 to relieve the sufferings of the people; but this sum would hardly aid the starving ones for a single day. I believe that during the year 1897 the deaths from starvation in the four provinces named exceeded 300,000, and my observations justify the assertion that at least 200,000 are in need of food and clothing. Many of this number are in a starving condition, and hundreds are dying daily from want and exposure. The mayor of Sagua la Grande wished me to state that there are more than 5,000 people in that little city who would die of starvation within ninety days if relief is not afforded. A few pounds of beans and rice were being given to some of the most needy when I was there, but the committee informed me that within a week their resources would be exhausted. I asked the Spanish general Ruberto as well as the priest what they were doing to prevent the fearful suffering. They shrugged their shoulders and stated that it was not their concern. I found but three priests out of the multitude of eccle-

siastics who were interesting themselves in behalf of the people. Most of them are Spanish and have no sympathy with the Cubans. They are cold and selfish. The merciful spirit of Christianity has not entered their hearts.

It is evident that the purpose of General Weyler was to destroy the Cuban people by starvation. One Spanish general declared to me that such a policy was justifiable, that only by their destruction could the seeds of revolution be destroyed. And so it was deliberately determined to concentrate the people within fortified places and prohibit departure therefrom. Into towns containing two or three thousand people would be driven four or five thousand more persons, the inevitable result being the death of the reconcentrados, and great suffering, as well as death, of many of the residents of the city or town.

Lack of space forbids further allusion to the fearful sufferings of the reconcentrados. The scenes are so harrowing that the facts seem incredible to the American people. Unless the war shall soon cease, or unless this nation shall undertake to provide for them, several hundred thousand Cubans will soon meet the fate which has overtaken so many. Spain is unable if she had the will, to care for them. While Blanco has modified somewhat the rigorous policy of his predecessor, the change has not been sufficient to afford any substantial relief. Business is at a standstill and there is no employment for those who still survive. Impediments are offered and restrictions imposed, which prevent men from returning to their plantations and farms; and even if permission were granted the owners could accomplish but little, with their houses and improvements destroyed, and without cattle or horses or agricultural implements or food or clothing. The occupation of the land would be possession of a wilderness without any means for its subjugation.

The people are still herded within the fortifications. Occasionally some person owning a large plantation near a city and who has some little property remaining obtains permission from the Spanish authorities to build forts around his property. This being done, they are garrisoned with Spanish troops at his expense and then only is he permitted to re-

side upon or attempt to care for his estate. As before stated, Spain's dominion exists only where forts are found and troops stationed. The railroads that are operating are guarded constantly. Small forts line each side and every station is a fortified citadel. Soldiers guard every train and armored cars filled with soldiers precede each mail and passenger train. Spain's sixty thousand troops are occupied in garrisoning the forts and guarding the railroads. The Insurgents hover around the cities and towns and fortifications, harrassing the Spanish troops and occasionally besieging some fort or town. Several of the small villages that I visited had been entered a few days before my arrival by the Insurgents, who had carried away merchandise and food from stores which they had entered. Occasionally they destroy a railroad bridge or capture a convoy laden with supplies, but their design is to keep the Spanish troops occupied in the forts, thus preventing their mobilization and the execution of a vigorous military campaign. This policy compels Spain to maintain a large army at an enormous expense. In the two eastern provinces, there is some semblance of war. These provinces, though, are in the possession of the Insurgents. There they have their civil government, and, except in three or four cities, their dominion is unchallenged. I met several Insurgents and one of Blanco's emissaries who had been sent to bribe President Maso, who had just come from those provinces, and they stated that the Cuban Republic was fully organized and each division of the government was being properly administered. There were about 25,000 well armed Insurgent troops in these two provinces, and in the provinces which I visited the Cuban army numbered about 10,000 more. These troops move in small bodies, directed by officers, who in turn are governed by the general of the province. Lack of food supplies as well as of a commissary department prevents them from moving in large bodies. It is more or less of a guerilla warfare. The Spanish troops make no extended marches. Occasionally a few hundred will be consolidated and then will march along the line of the railroad from one city to another. The Spanish officers are indolent and as a rule incapable of directing a campaign. They spend their time in

the cafes and theaters. The soldiers are not drilled, and they lack discipline. I was impressed, though, with the courage and devotion of the Spanish soldiers. Most of them are boys. They are poorly fed, badly clothed, and Spain is nearly a year in arrears in paying them. Thousands of them are in the hospitals and the mortality from fever and other diseases is something frightful. There is more than eighteen thousand Spanish soldiers in hospitals and fifteen hundred were being sent back to Spain each month.

A brief pen picture of these four provinces I have mentioned would show a country four hundred miles in length, by an average of fifty in width, desolated by fire and sword. Dotted over this desolate plain are cities and towns surrounded by forts, and between which are lines of small forts all garrisoned. Within the towns and cities are the only survivors except the armed Insurgents who are constantly menacing the Spanish soldiers who occupy the forts. The traders attempt to maintain their business, but ruin and financial disaster is overtaking all business enterprises. The few who had property have sacrificed it. Property has no value, and penury and want follow all. The Cuban forces possess the country, plant sweet potatoes and try and sustain themselves in the contest in which time by them is regarded as a potential factor. The Insurgents that I met were men of intelligence and patriotism. Many had been educated in the United States and the universities of Europe. I saw brilliant young men who had been reared in luxury, who for more than two years had followed the fortunes of the Cuban arms, daily encompassed by dangers, and suffering the most fearful privations. But I found them courageous, and not only hopeful but possessing an abiding faith in the ultimate triumph of their cause. I met a young doctor who had charge of the Insurgent hospitals in two of the provinces. He had visited seven thousand troops during the month of December. He assured me of the determination of all to continue the struggle for Cuban independence. So unselfish, and heroic were all whom I met that I felt their cause could only end in a glorious victory. In Cienfuegos I met a gentleman of wealth and education. His only son, disregarding the plead-

ings of his father, left the refinements of a splendid home, and had followed from the beginning of the revolution the fortunes of Cuba. He had met every privation and resisted every appeal to return, saying that until Cuba was free his life and services would be devoted to the achievement of her independence. Many of the Insurgents told me of the butchery of their families by the Spanish soldiers, and stated that with their homes burned and the blood of their wives and children unavenged they would fight on though the conflict continued for years.

I asked Insurgent leaders as well as the soldiers whether they would accept autonomy. There was but one answer. The Cuban people everywhere rejected it. Spain cannot conquer Cuba. Her arms have failed. Her resources are exhausted. The Cuban people will accept nothing but absolute independence. Some ostensibly favor autonomy, but out of the thousands with whom I came in contact, there were only ten who were willing to accept autonomy and allow the flag of Spain to float over Cuban soil. Men, women and children in their sorrow and anguish and distress will consent to no compromise. Autonomy is only a phantom. It provides in every essential respect for the sovereignty of Spain. It does not grant local self-government to the Cubans. The Cuban patriots for three years have maintained the contest. They have a civil government, they have thirty thousand soldiers in the field; they are in undisputed possession of nearly one-half of the island and occupy the country districts in the remainder. They are struggling for independence, and the rights of free men. Hundreds of thousands of their numbers have been barbarously destroyed by Spanish cruelty, the death of many more will soon be compassed by a prolongation of Spain's mode of warfare. Peace is not imminent. The Spanish residents of the island as well as the Cubans refuse to accept the last proposition which Spain offers, namely, autonomy.

What, then, in view of these facts, should our government do? At least belligerent rights should be accorded to the Insurgents. But we should go further to prevent this crime against humanity; to prevent the destruction of an en-



tire people and the devastation of a glorious land; to protect our commerce and the property and the personal rights of our citizens; to remove this cloud that for nearly a century has menaced our peace; in short, for the preservation of our country's interest, the United States should interpose, bring to an immediate close the hostilities existing there and permit the Cuban people to adopt that form of government which they desire. It has been our national policy, announced when the holy alliance sought to interfere in Cuba's future, that no nation other than Spain should possess that island, and now that it is apparent that Spain has forfeited right to her retention, and has proven herself unworthy to exercise sovereign power, the hand of this nation should be outstretched to uplift the down-trodden and give freedom to a people whose valor and patriotism entitle them to a station amongst the free nations of the earth.

# SADIK BEG.

SIR JOHN MALCOLM.

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## A TALE OF INDIA.

Sadik Beg was of good family, handsome in person, and possessed of both sense and courage; but he was poor, having no property but his sword and his horse, with which he served as a gentleman retainer of a nabob. The latter, satisfied of the purity of Sadik's descent, and entertaining a respect for his character, determined to make him the husband of his daughter Hooseinee, who, though beautiful as her name implied, was notable for her haughty manner and ungovernable temper.

Giving a husband of the condition of Sadik Beg to a lady of Hooseinee's rank, was, according to usage in such unequal matches, like giving her a slave, and as she heard a good report of his personal qualities, she offered no objections to the marriage, which was celebrated soon after it was proposed, and apartments were assigned to the happy couple in the nabob's palace.

Some of Sadik Beg's friends rejoiced in his good fortune; as they saw, in the connection he had formed, a sure prospect of his advancement. Others mourned the fate of so fine and promising a young man, now condemned to bear through life all the humors of a proud and capricious woman; but one of his friends, a little man called Merdec, who was completely henpecked, was particularly rejoiced, and chuckled at the thought of seeing another in the same condition with himself.

About a month after the nuptials, Merdek met his friend,

and, with malicious pleasure, wished him joy of his marriage. "Most sincerely do I congratulate you, Sadik," said he, "on this happy event." "Thank you, my good fellow, I am very happy indeed, and rendered more so by the joy I perceive it gives my friends." "Do you really mean to say that you are happy?" said Merdek, with a smile. "I really am so," replied Sadik. "Nonsense," said his friend; "do we not all know to what a tarmagent you are united? And her temper and high rank combined, must no doubt make her a sweet companion!" Here he burst into a loud laugh, and the little man actually strutted with a feeling of superiority over the bridegroom.

Sadik, who knew his situation and feelings, was amused instead of being angry. "My friend," said he, "I quite understand the grounds of your apprehension for my happiness. Before I was married I had heard the same reports as you have done of my beloved bride's disposition; but, I am happy to say, I have found it quite otherwise; she is a most docile and obedient wife." "But how has this miraculous change been wrought?" "Why," said Sadik, "I believe I have some merit in effecting it; but you shall hear.

"After the ceremonies of our nuptials were over, I went, in my military dress, and with my sword by my side, to the apartment of Hooseinee. She was sitting in a most dignified posture to receive me, and her looks were anything but inviting. As I entered the room, a beautiful cat, evidently a great favorite, came purring up to me. I deliberately drew my sword, struck its head off, and taking that in one hand and the body in the other, threw them out of the window. I then very unconcernedly turned to the lady, who appeared in some alarm; she, however, made no observations, but was in every way kind and submissive, and has continued so ever since."

"Thank you, my dear fellow," said little Merdek, with a significant shake of the head—"a word to the wise;" and away he capered, obviously quite rejoiced.

It was near evening when this conversation took place; soon after, when the dark cloak of night had enveloped the bright radiance of day, Merdek entered the chamber of his

spouse, with something of a martial swagger, armed with a scimitar: The unsuspecting cat came forward, as usual, to welcome the husband of her mistress, but in an instant her head was divided from her body by a blow from the hand which had so often caressed her. Merdek, having proceeded so far courageously, stooped to take up the dissevered members of the cat, but before he could effect this, a blow upon the side of the head from his incensed lady, laid him sprawling on the floor.

The tattle and scandal of the day spreads from zenaneh to zenaneh with surprising rapidity, and the wife of Merdek saw in a moment whose example it was that he imitated. "Take that," said she, as she gave him another cuff, "take that, you paltry wretch. You should," she added, laughing him to scorn, "have killed the cat on the wedding day."

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### DONZELOT—THE HEROIC REPORTER.

Your hero is not confined to any one class of men, or particular occupation of life. He is not always found mounted on a beautifully caparisoned charger, clad in complete armor, with plume flying, and weapons flashing in the sunlight, and riding out in search of conquest—to defend the right, to succor the oppressed and protect the weak and the innocent. That may be the ideal picture of the hero—the boy's hero; but experience has taught our race that the hero may suddenly appear from the most unexpected quarters, and from any one of the numerous occupations which men follow. He is as likely to make his appearance from the ranks of the tradesman or even more humble laborers, as among those following the professions. You are as likely to stumble upon him among the street-gammins as in the palaces of the rich and great. Like the genius your hero knows no law of heredity and no favored class. God in furnishing the world with heroic souls to be an inspiration and a help to humanity has had respect for the humble as well as for those in high places, and has set his seal of approval upon all the honorable callings followed by men, by sending his heroes to all equally, to dignify and adorn them.

An English magazine thus relates the story of a heroic newspaper reporter, which, for devotion to duty in the hour of peril, stands unsurpassed:

"Mathieu Donzelot is still remembered in Paris as one of the most faithful and courageous of reporters. One day a riot was apprehended, and Donzelot was sent to the Pantheon to report the events. Already the stones were flying, and the lawless mob had begun to tear up the streets and barricade them. One of Donzelot's friends saw him as he was running by, and said to him, "What are you doing here? Run and save yourself!" Donzelot made no reply, and again his friend urged him to leave so dangerous a spot. "I am not going to move," he said; "but, as you are going, kindly take this copy along with you to the paper—you will save me time." An hour passed, and the disorder was at its height. The mob had already begun to clash seriously with the authorities. Suddenly the National Guard fired a volley, and Donzelot fell, his breast pierced by a bullet. A surgeon rushed up to him. "You are hurt?" he asked. "Yes," replied Donzelot—"seriously, I think; I cannot use my pencil." "Never mind your pencil," returned the surgeon sharply. "The question is to save your life." "Don't be in a hurry," returned Donzelot quietly. "To each man his own duty. Mine is to get the story, and you must help me. Here, write at the foot of this page this postscript—'3:20 p.m. At the fire of the troops three men fell wounded, and one was killed.'" "Why, which one was killed?" asked the doctor. "I am," replied the reporter, and he fell back dead."

## EDITOR'S TABLE.

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### ERRATUM.

On page 308, this issue, in the editor's note, instead of reading—"and what he says of the second will be interesting because *in the east* it has been seldom regarded as a profession"—read: "because *in the past* it has been seldom regarded as a profession."

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### MR. KING'S ARTICLE.

Through an inadvertence in the correspondence with Mr. King about preparing his article, "In War-Stricken Cuba," that gentleman understood that his manuscript should be in the hands of the editor by the 15th of March instead of the 15th of February. The 15th of February came, and as Mr. King's article had not been received at the ERA office, a dispatch was sent asking if he had mailed it, when to the consternation of the editors, they learned that Mr. King had the understanding that the manuscript of the article was not due until the 15th of March. What was to be done? It had been announced that Mr. King's article would be published in the February number, and to get the article by mail at that late date meant that the ERA would fail to be out on the first of the month. There was no hesitancy as to what should be done. The ERA must neither fail to publish the article it had announced, nor be one day late in issuing its February number. So Mr. King was asked to employ a stenographer, dictate his article, and send every word of it as a special dispatch to the ERA. This was done although the article contains four thousand six hundred words! We merely mention the matter that our readers may know the determination of the publishers of

the ERA, both to publish the articles they announce, and to have the magazine in the hands of its readers by the first of every month.

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### SHALL WE RECORD TESTIMONY?

A correspondent asks the following question:

"Is it deemed advisable by the Church officials for one to gather individual testimonies from our aged brethren who have been faithful in the cause of truth, and also from our elders who return home from time to time from missions, and who are full of the spirit of their calling? Is it proper to record these testimonies in private journals?"

We see no impropriety in brethren gathering individual testimonies concerning the truth, either from the aged brethren or from the elders returning from missions. On the contrary, we believe that the testimonies of our aged brethren who knew the Prophet Joseph, and other early elders and leaders of the church, ought to be secured, and carefully recorded; provided, of course, that the circumstances are well authenticated and carefully and accurately stated. We fear that many things that are reported as coming from the Prophet Joseph, and other early elders in the church, by not being carefully recorded or told with strict regard for accuracy, have lost something of their value as historical data, and unwarranted additions have sometimes been made to the original facts, until it is difficult to determine just how far some of the traditions which have come to us may be accepted as reliable representations of what was said or what was done. Let those who feel impressed to make a record of facts, as they become acquainted with them, do so; but let them exercise the greatest care in obtaining accuracy of statement and in giving the authority for the statements they record.

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### WAS THE APPEARANCE PERSONAL?

The following question is also asked:

At Mutual Improvement meeting the other evening we could not agree as to whether or not Satan, at the time of the temptation of Jesus, appeared to him in the form of a man, or if Jesus was tempted as we are—only, of course, much stronger—that is, by suggestion to the mind to do evil.

We have no reason whatever to doubt that the scriptures which relate the circumstance of the Savior's being tempted of Satan are to be taken literally; and that the conversation detailed in the New Testament actually took place; and that Satan appeared to Messiah as he had before unto Moses and other of the prophets. (See Vision of Moses, Pearl of Great Price). For ourselves we believe that Lucifer and Jesus met personally; and that an actual conversation took place between them, and that the proud Son of the Morning was vanquished by the magnificent answers and splendid deportment of the Son of God. We would suggest in this connection, too, that there is no necessity for seeking to evade the plain statements of the scriptures in regard to matters of this character. Lucifer is a personage, no less so than Jesus of Nazareth, and has power to reveal himself, as may be abundantly proven from the scriptures; and the best way to deal with questions of this kind is simply to accept the statement of the scriptures, with that reverence and unfaltering faith to which their sacred character entitles them.

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### SECRET SOCIETIES.

Mr. J. M. Foster, writing in the *Arena* for February, under the title "Secret Societies and the State," says:

"It has been authoritatively stated that 'there are in the United States over fifty distinct secret orders, with over 70,000 lodges and 5,500,000 members. This does not include members of the various labor organizations, or the 500,000 members of secret military orders, such as the G. A. R. or those connected with college secret fraternities. These numbers will not include as many persons, since one man is often a member of two or more societies, but it is safe to say that in all there are fully 6,000,000 persons in this country held in the coils of secretism.'"

The number of secret orders, the number of lodges, and the very large membership accredited to them, especially in view of the great number of exceptions that are made of semi-secret societies, is at least astonishing, and in some quarters will be considered alarming.

The facts quoted call to our mind the warnings of the Prophet Moroni, found in the Book of Mormon. While making an abridgment of the ancient records of the Jared-



ites, and giving an account of how wicked men, operating through secret organizations, murdered one king in order to fill his place by another, he pauses in his work of abridgment to say something of the evil of secret organizations themselves, and as what he says is given as a prophetic warning to the Gentile nations that he knew in the last days would occupy this favored land of America, we quote his remarks at length:

And now I, Moroni, do not write the manner of their oaths, and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites. And they have caused the destruction of this people of whom I am now speaking [the Jaredites], and also the destruction of the people of Nephi; And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins and suffer not that these murderous combinations shall get above you; which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be. *Wherefore the Lord commandeth you when ye shall see these things come among you, that ye shall awake to a sense of your awful situation*, because of this secret combination which shall be among you, or wo be unto it because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies, even that same liar who beguiled our first parents; yea, that same liar who has caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets and stoned them, and cast them out from the beginning. Wherefore, I Moroni, *am commanded* to write these things, that evil may be done away, and that the time may come that Satan may have no power over the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved (Book of Ether: Ch. 8).

It is doubly proper that attention should be called to this very pointed warning of the Nephite prophet; first, that his inspired words should be as widely circulated as possible among the Gentiles, to whom they are especially addressed,

that they may not plunge unwarned into the dangers attendant upon secret societies formed to obtain power and gain; and second, that our young men who, in some quarters, are being induced to become members of secret organizations may be reminded of the word of the Lord on this subject.

It is very strange that Latter-day Saints, with the Book of Mormon in their hands, should become entangled in these institutions against which a prophet of God has so emphatically raised his voice—institutions which threaten the liberties of all people and portend the destruction of whatever nation fosters them. Wherever the Elders of Israel have become associated with such organizations it is both a singular and significant fact that they soon begin to lose interest in their church and quorum duties. We have known it to be the case that members of the quorums of the priesthood have excused themselves from attending the meetings of their quorums because their lodge meeting came on the same night as the quorum meeting, and they gave the preference to the lodge meeting! Other men have excused themselves from paying tithing because they felt they could not pay both lodge fees and their tithing. Still other Elders, when called upon to go on missions, have pleaded that they could not go because they could not meet the expenses of the mission, sustain their families and pay their lodge fees during their absence. In some instances these men have explained that there was an insurance guarantee that went with their membership in the society to which they belonged, provided the annual fees were kept paid up, but which was forfeited if the payment of the fees was defaulted; and they had now invested so much in the organization that they did not feel that they could afford to lose the prospective insurance—the upshot of which was that they could not go upon the mission to which they had been called by the servants of God. Thus these brethren allowed other interests to stand between them and the interests of the kingdom of God; and other supposed duties to prevent them from discharging their duties in the Church of Christ. Such a course as this can have but one result, viz: a loss of interest in the work of God. It must end in men who take such a course grieving the spirit of the Lord and having it withdraw from them. It ought not be forgotten that we serve a jealous God; that is, one who accepts no second place in the hearts of men, and who does not permit his kingdom and its interests to stand second to any other interests under heaven.

Many of the brethren have been induced to join these secret and semi-secret organizations because of the insurance guarantee connected with membership in them in case of death. They have been persuaded that to leave one, or two, or five thousand dollars to their families at death would be a good thing; and from every standpoint of human reason it would seem to be a good thing. But God has amply provided for all things in his church that are needed for the spiritual and temporal welfare of his people; and if his servants will but perform the duties assigned them in the Church of Christ, they will have claims upon an institution infinitely better than any man-made institution in all the world, both for themselves and for their posterity. On this subject the experience of the Psalmist is admirable, and with profit may be considered by those who are, perhaps, over-anxious about providing money for their children after their own death. David says:

For such as are blessed of him [God], shall inherit the earth; and they that be cursed of him shall be cut off. The steps of a good man are ordered by the Lord; and he delighteth in his ways. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed (Psalms 36: 21-26).

Our young men can afford to trust the promises of the Lord in respect to the welfare of their children, and both for themselves and their children can do better than merely secure the payment of a stipulated amount of money for them in the event of their own death. They can so live and devote their lives to the service of God as to have claim both for themselves and for their children upon the blessing and favor of the Lord. And that, we take it, is infinitely better for the children than the maturing of an insurance policy at the death of the parent.

But all this aside, the saints have the word of the Lord upon this subject, and they are made acquainted with the warning that the Lord has placed on record concerning secret organizations; and whatever the seeming advantages may be, the word of the Lord ought to restrain men who believe in that word from becoming connected with those institutions. Whatever they may have in view now, we have the word of the Lord for it that they will seek to overthrow the liberties of all lands and of all people who foster them, and with such affairs Latter-day Saints ought to have nothing to do—their cry should be: “O my soul, come not thou into their secret; unto their assembly, mine honor, be thou not thou united.”

## OUR WORK.

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### M. I. A. MANUAL WORK.

Before another number of the *ERA* is published the season's work of the Young Men's Mutual Improvement Associations, for 1897-8, will have very nearly drawn to its close. Spring will be here and with it the commencement of another busy year's work by our agricultural community. With the greater part of the membership of our associations toil must take the place of study, and tools largely the place of books. There may be a few favored places where the societies will not be under the necessity of adjourning as soon as this, and it may be that they could continue to run far into the summer months, but such cases will be exceptionable, most of the associations have found it necessary to adjourn with the opening of spring.

We call attention to this fact that we may urge upon the associations the necessity of crowding the work on the Manual course during the few weeks that remain of the working season. Long delay on unprofitable questions is at all times unnecessary and to be avoided, but doubly so when time is as precious as it is now that the season is drawing to its close and so much yet remains to do. It is safe to say that most of the associations will fail to complete the Manual course of study this year, and perhaps all will fail to do so; but an effort should be made to cover as much of the ground as possible. But we think in nearly every association considerable ground of the course will be untouched. In that event the members should be urged to continue their study of the great subject after the associations have discontinued their meetings. This will not be difficult to do, for all members have the New Testament and the Book of Mormon in their homes; and these and the Manual will be sufficient reference books on the subject; and while we know that the young men of a farming community have but little time during the summer months for reading, yet they will have some time and opportunity if they will but avail themselves of it; and no day need be so busy with them but what a few minutes could be devoted to reading, and very much of it could be devoted to thought, as the pursuits of the farmer are of such a nature that they do not necessarily absorb his whole mental attention. He can, if he will, while he drives the plow, or the seeder; feeds the stock, or mows the hay, or harvests the golden grain—let his mind rest upon things more intellectually up-lifting than these. It would be an easy and

an agreeable exercise for our young men while following the occupations enumerated to call up for consideration the various incidents in the life of Messiah learned through the exercises of the associations during the winter, and to be learned through the occasional reading on the subject through the summer months, until Messiah became to them a personal friend and companion. This we think could be done, and to assist them in further study upon the subject, we shall publish through the summer months a number of papers in the ERA treating more especially of the great events of "Passion Week," that is, the last week of Messiah's life previous to his death, "The Character of the Savior," his "Personal Appearance," etc. etc.; and we hope thus not only to continue the interest in the subject of this winter's Manual course, but also retain a universal interest in the general work of Mutual Improvement.

We are thus urgent that an effort be made to complete the Manual course during the season the associations are in session if possible, and if not then by the members individually by private study through the summer months; because it is the intention of the General Superintendency and Board of Aids to get out a new Manual for the season of 1898-9. What the new course of study will be is not yet determined; but a committee has been appointed to take the matter in hand, and in a few weeks will doubtless make its report to the General Superintendency and Board of Aids, and a course of study will have been outlined by the time the general annual conference meets in June. Meantime we extend an invitation to all the officers and members of the associations to send in any suggestions they may have in relation to the course of study for next season's work, and we assure them that their suggestions will receive the careful consideration of the committee. It is our desire to make this work truly "mutual," and as far as possible it is desired that we receive and include within our plan of work as many suggestions of those interested in the associations as may be possible and at the same time be consistent with simplicity and practicability. Come on then, brethren, with your suggestions, and by united efforts let us get out a Manual for our next season's work that will be a worthy successor to the excellent one we have used for the season of 1897-8. Address your communications on this subject to B. H. Roberts, ERA office, Salt Lake City.

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### THE M. I. A. GENERAL CONFERENCE FOR 1898.

At the regular meeting of the General Board of the Young Men's Improvement Associations, held on the second of February, it was decided that the Annual Conference of the associations should be held on the 29th, 30th, and 31st of May. That will be on Sunday, Monday, and Tuesday. It is always the aim of the General Board to make these Annual Conferences include the first day of June, when convenient, that the young men who make up the membership of these societies may honor in this way the anniversary of the birth of the late President Brigham Young, who was born on the first of June, 1801; and who may properly be regarded as the founder of the

Young Men's Associations. But this year the first of June falls upon Wednesday, and as it is desirable to have one of the conference days the Sabbath, and it is not wise to attempt to hold more than a three days' conference, we shall not be able to include the first of June in the conference days.

We call attention thus early to the coming Annual Conference that the officers of the associations, and especially the secretaries, may be reminded that they will soon be called upon to make their annual reports; they ought even now to be collecting the information, put it in shape as soon as the associations adjourn in the spring, that their reports may be ready when called for. Last year a report was received from every stake of Zion, and this year the report should be no less complete. In fact in some respects it should be more complete, especially in the matter of stating the number of young men who are indifferent to Mutual Improvement work.

We would also call the attention of the stake superintendents to the importance of being present themselves at the annual conference, and as many other of the stake officers as can find it convenient to attend should be encouraged to come, that as many of the general officers as possible may catch the spirit of the next season's work at first hand and disseminate that spirit throughout all the stakes of Zion. Certainly no stake should be without representation in the Annual Conference. If it should transpire that the Superintendent cannot be present, then he should by all means see to it that one or more of his assistants or aids should be appointed to attend the conference and represent the associations over which he presides.

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## THE QUESTION OF ENROLLMENT.

We have learned with some surprise that in some of the associations the enrollment of members is not regarded as permanent. That is, the young men who have become members of the associations this season will not be regarded as members next year unless they present themselves for new enrollment. This idea should not prevail. When a young man is once enrolled in the membership of an association he should always be regarded as a member unless he withdraws from that membership, or renders himself unworthy to retain it. By all means let membership be regarded as permanent. By taking this course the officers of the associations will always have a basis from which to work. And if the young men of a ward or settlement should become careless in relation to improvement work, if the membership is regarded as permanent, the officers of the organization would have the right to investigate the cause of the difference and labor together with the other members of the association to reawaken an interest among such delinquents. Whereas if membership is regarded only as an annual affair no such sense of moral obligation to continue active in mutual improvement work would be felt by the members on the one hand, and no such right to inquire into the cause of neglect of improvement work by officers of the association as above referred to on the other.

Moreover, if membership in the associations is not regarded as perma-

nent, and the association itself as a standing institution that is never to die, the idea will prevail that it is to be organized annually, and that would involve immense labor, and leave the associations constantly in the throes of dissolution and reorganization that would be unfavorable to progress.

The General Board at its regular meeting on the evening of the 16th of February had this matter of permanent enrollment and permanency of the associations under consideration and it was unanimously decided that the associations must be regarded as standing institutions that are always organized, and the membership therein permanent, until cancelled by removal, formal withdrawal, or expulsion for cause. The stake superintendents and ward presidents should take notice of this action, and where views of a contrary character have prevailed they should be corrected, and the secretaries instructed to make the enrollment of members permanent, and in every way prepare to act in accordance with this decision of the General Board.

\* \* \* \*

Apropos this matter of enrollment we would call attention to the fact that the membership has now become so great in some of the associations that calling the roll has become very tedious work and occupies too much time. Where this is the case some new mode of taking the number of those in attendance should be adopted either by appointing tellers to quietly take the number of those who are present by counting them before the meeting is dismissed, or by giving each member a permanent number to which he answers when present. This latter method would enable the secretary to call the roll in about one-tenth of the time that it takes to call the names, and the former one would relieve the meeting from the monotony of it altogether. This is a matter, however, that is left for the present to each association to arrange according to the local circumstances that prevail in each association, only suggesting that some arrangement be made that one-fifth or sixth of the time of the meeting be not taken up by the formality of calling the roll.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

*January 18th, 1898:* In a speech in the executive session of the Senate today Senator Morgan declared that if the United States failed to annex the Hawaiian Islands bloodshed would inevitably follow and the responsibility therefor would rest upon the Senate of the United States. \* \* \* The French are still in a state of hysterical excitement over the Dreyfus case and the anti-Semitic feeling still prevails.

*19th:* Azarial Smith, William W. Johnson, Henry W. Bigler and James S. Brown, the four Utahnians who were at Sutter's Mill in California when gold was discovered, and are the sole survivors of the discoverers, leave Salt Lake City today for San Francisco where they will be the guests of the State of California at the Golden Jubilee. \* \* \* Sanford B. Dole, President of Hawaii, left San Francisco today for Washington. He will be met at Chicago by representatives of the government.

*21st:* The Senate today confirmed the nomination of Joseph McKenna of California to be Associate Justice of the Supreme Court of the United States.

*22nd:* Fearing that the small stock of supplies on hand would be exhausted before the Yukon river opens in the spring, Cap't Ray, U. S. A., has declared martial law at Fort Yukon, Alaska, and placed the inhabitants on rations. \* \* \* Owing to the great irritation manifested by the Czar of Russia at the visit of British war vessels to Port Arthur, China, they have been ordered to leave by the government of Great Britain. \* \* \* There is a wave of patriotism sweeping over England, and the people everywhere endorse the declaration of the government that it will defend to the uttermost its rights in China.

*23rd:* The official report of the action of the joint commission of federation of the general conference of the Episcopal Methodists was given out today. The following is the most important recommendation: That it is the imperative duty of the Protestant church to provide in the city of Washington a university, Christian, Catholic, Tolerant and American, having for its sole aim post graduate and professional study and original research and that the American university is worthy of the confidence and benefactions of the people in all our churches. \* \* \*

Anti-Jewish riots were renewed in Algiers today. The mob pillaged the shops in the Jewish quarters and drove the merchants into the streets. The streets are patrolled by troops. \* \* \* Dispatches from Bombay, India, state that during the total eclipse of the sun there today all conditions were favorable and sixty spectrum photographs were secured.

*24th:* The United States battleship "Maine" has been ordered to Havana, it is stated at the Navy department, in the line of the resumption of free intercourse by our naval vessels in Cuban waters. \* \* \* California's Golden Jubilee, in celebration of the fiftieth anniversary of



the discovery of gold in that state, began today in San Francisco. \* \*

\* The semi-official announcement is made that Germany desires that its policy in China should be of a liberal character, not interfering with the commerce of other nations.

25th: About 3 o'clock this morning a terrific thunderstorm accompanied by heavy rain and hail struck the city of St. Louis, Mo., and was followed later in the day by a wind which blew at the rate of 66 miles an hour, doing great damage. \* \* \* The United States steamship "Maine" arrived at Havana today and was received by the Spanish officials with marked courtesy.

26th: A remarkably cold wave prevails throughout the state. At St. George the coldest weather ever known there prevails—5 degrees below zero. \* \* \*

A dispatch to the New York Herald from Seoul says: It is stated on most unquestionable authority that the King of Korea has asked the United States minister here for protection against possible revolutions. Capt. Wildes of the cruiser "Boston" refuses to land a naval force, though strongly urged to do so by the king. \* \* \* President Dole of Hawaii arrived in Washington, and was welcomed by Secretary Sherman. President McKinley called upon him. The reception was simple and without any military display.

27th: At a banquet of the National Manufacturers' Association in New York, President McKinley declares that he is unequivocally in favor of "Sound Money" and the single gold standard. \* \* \* The Spanish Foreign minister, Senor Gullen, has notified United States minister Woodford of the intention of the Spanish government to send a war vessel to visit America. \* \* \* Spanish soldiers today surprised the camp of Brigadier-General Nestor Arangueren, of the Cuban forces, and killed Arangueren and five privates.

28th: The Teller resolution, providing for the payment of bonds of the United States in either gold or silver, at the option of the government, was passed by the Senate by a vote of 47 to 32. \* \* \* Dun and Co. in their Weekly Trade Review say this week: The first month of the year has brought more increase in business, but less improvement in prices than was expected. With payments through clearing-houses 7.3 per cent larger than in 1892, and probably the largest ever known in any month, with railroad earnings 11.2 per cent larger than the best of past years, the fact that prices are very low only shows more clearly the increase in quantities of products sold.

29th: By the touching of a telegraphic key at the White House in Washington, by President McKinley, at 11 o'clock tonight the Jubilee bell was rung and the great California State Mining fair set in operation at San Francisco. \* \* \* The Right Rev. Daniel S. Tuttle, once Episcopal Bishop of Utah and now Bishop of Missouri, in a recent interview with a reporter of the St. Louis Republic, talks of Utah and says that just previous to his coming to Utah in June, 1857, the Congregationalist superintendent of sabbath schools was murdered by the Mormons because he was doing missionary work in Utah.

30th: The police have been ordered to protect the legation and United States Minister Woodford's residence in Madrid.

31st: The Teller resolution, passed by the Senate on the 28th inst., was defeated in the House of Representatives today by a majority of 50. The vote stood ayes 132, nays 182. \* \* \* The United States cruiser "Mohican" has been ordered to sail for a cruise in the middle Pacific within a month. It is hinted that she will visit Samoa to assist United States Consul Osborne in the investigation of the outrages to Mormon missionaries some time ago.

February 1st: The fastest long distance railroad run recorded was made today by a Union Pacific train from Cheyenne to Omaha. The dis-

tance is 517 miles and the run was made in just 8 hours, an average of  $64\frac{1}{2}$  miles per hour. From North Platte to Omaha a distance of  $290\frac{1}{2}$  miles the time was 246 minutes, an average speed of 70 5-6 miles per hour.  
 \* \* \* A terrific snow storm did immense damage in Boston, Mass.; telegraph, telephone and electric light wires are prostrated, and business paralyzed temporarily; over twenty lives are lost and the money damage will amount to two millions of dollars.

2nd: The London, England, newspapers comment in most severe terms upon the alleged withdrawal of Great Britain's demand for the opening of the port of Talien-Wan, China. Some of them refuse to credit the report.  
 \* \* \* Severe gales prevail throughout Great Britain and sweep the coast, and heavy storms are also reported from Germany and Austria.  
 \* \* \* The Prussian Minister of Finance has issued a decree, taking effect immediately, prohibiting the importation of every kind of American fresh fruits into any German port or frontier station. The action has called forth a strong remonstrance from Mr. White, the United States Ambassador at Berlin.

3rd: The trial of Sheriff Martin and his deputies, who fired upon the strikers in Lattimer, Pennsylvania, killing a number of them, began today in Wilkesbarre, Pennsylvania. Hon. Henry M. Hoyt, Deputy Attorney-General of the United States, is in attendance to protect the interests of the government, it being understood that foreign governments, whose subjects were among those killed, will file suits for damages against the United States if the verdict is against Sheriff Martin.  
 \* \* \* The Associated Press states "on incontrovertible authority" that Great Britain has not backed down on the Chinese question but is doing everything to keep the Chinese ports open to the world.

4th: A dispatch to the New York Tribune from Havana says General Blanco's trip to eastern Cuba is a failure as to results.

5th: State Auditor Morgan Richards transmitted to Governor Wells, yesterday, his statement of the state's finances for the year 1897, showing a total expenditure of \$1,000,670.14.

6th: At a conference of the Eastern States Mission in New York City, Apostle Francis M. Lyman and Representative Wm. H. King address the congregations.  
 \* \* \* Information comes from Lethbridge, on the Canadian border, that owing to the attempt of Americans to get provisions into the Yukon free of duty, under the plea that they were for the relief of distress, when they were to be sold to the highest bidder, the Dominion government has ordered every man of the mounted police to hold himself in readiness to proceed to the Yukon, at a moment's notice, for temporary duty.  
 \* \* \* The Chicago Tribune's Washington special says: "Premier Sagasta has declined the third offer of friendly mediation on the part of the United States." This information was conveyed in a cipher message received from Minister Woodford by President McKinley on Friday.

7th: The trial of the great French novelist, Emile Zola, for the publication of a letter reflecting upon high officials in the Dreyfus case, opened today in Paris.

8th: At a conference of the so-called Reorganized Church of Jesus Christ of Latter-day Saints, held today in Kewanee, Ill., Joseph Smith denounced the Utah Mormons and their practices, stating that his father, the Prophet Joseph Smith, did not practice nor introduce the doctrine of plural marriage into the church, but that it was brought about by the Utah church eight years after the prophet's death.  
 \* \* \* Capt. Leutze, in command of the "Albert," has cabled the Navy department that he has landed marines at San Juan del Sur, Nicaragua, for the protection of the American consulate, owing to the fact that a revolution has broken out.

\* \* \* The queen's speech was presented to the British parliament today and although the statement is made that the nation is at peace

with the powers this significant passage appears: "Gentlemen of the House of Commons: The estimates which will be laid before you have been framed with the utmost desire for economy, but, in view of the enormous armaments now maintained by other nations, the duty of providing for the defence of the empire involves an expenditure beyond former precedent."

*9th:* The Washington morning papers publish what is said to be a letter written by the Spanish Minister to the United States, Senor de Lome, criticising President McKinley. It is stated that de Lome does not deny writing it and it is expected that he will be required to leave Washington.

\* \* \* An official cablegram received at Washington today announces the assassination of President Barrios of Guatamala.

*10th:* Under a new rule, notice of which has just reached the United States Surveyor-General of Utah, owners of unpatented groups of mining claims are required to do \$500.00 worth of work on each claim before a patent can be secured. \* \* \* At a meeting of the Spanish Cabinet held today under the presidency of the Queen Regent, the Minister for Foreign Affairs, Senor Gullen, read a dispatch from Senor Dupuy de Lome, saying that the published letter to Senor Canalejas was written by him, and tendering the resignation. The Cabinet decided to accept his resignation and he was so notified.

*11th:* The cost of the Cuban war to Spain from February, 1895, to December, 1897, is officially given at \$240,000,000.

*12th:* The Cuban Colonial Government has decided to open negotiations with the insurgents in the belief that the revolution cannot be suppressed by force of arms. \* \* \* The Salt Lake Tribune publishes a statement today showing the following bonded indebtedness in the State: State, \$200,000. Salt Lake County, \$470,000. Salt Lake City, \$2,548,000. Board of Education, Salt Lake City, \$825,000, a total of \$4,743,000, over seventy per cent of which is owing by Salt Lake City and its Board of Education.

*13th:* At a meeting held in Boston, Massachusetts, today, representatives of the various national textile unions voted unanimously to recommend that all unions call out the operatives of every cotton mill in New England. If the recommendation is adopted 147,000 operatives may walk out.

*14th:* The Reverend Charles B. Bliss of Salt Lake delivered a sensational address on church matters in Utah before the Congregational Ministers Association, in Boston, this afternoon. Amongst other falsehoods which he tells is the following: The Mormon church has broken faith with the Nation touching polygamy and before Eastern people welcome Mormon missionaries they should demand that the conditions "nominated in the bond" should be fulfilled. Mr. Bliss warned the Boston Congregationalists to beware of the danger that threatened.

*15th:* Addresses on behalf of the Democratic, Populistic and Silver Republican parties, which are the result of the conferences which have been in progress among the leaders of these parties at the capitol for the past few weeks, were issued today. They seek to unite the members of the three parties in future elections upon the financial issue as the question of paramount importance. \* \* \* At 9.45 tonight a terrific explosion occurred on board the United States battleship "Maine" in Havana harbor. The magnificent vessel was destroyed and 258 of her crew killed. The explosion shook the whole city of Havana and the wildest excitement prevailed. The cause of the explosion is as yet a profound mystery. The "Maine" was a battleship of the second class and was regarded as one of the best ships of the new navy.

*16th:* Secretary of the navy Long, has ordered the appointment by Admiral Sicard, at Key West, of a board of naval officers to proceed at once to Havana to inquire into the cause of the disaster to the Maine. Profound sorrow is expressed by Spanish officials in Madrid and Havana.

# IMPROVEMENT ERA.

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## RELIGIOUS FAITHS.

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### VI.

#### SPIRIT AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH.

BY REV. ALFRED H. HENRY, PASTOR FIRST M. E. CHURCH,  
SALT LAKE CITY.

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The plan to present a series of articles upon various "Religious Faiths" has in it many features that commend themselves to my judgment. Just in proportion as your readers sincerely and thoroughly study these systems of religion, penetrate to their origin, examine the foundations upon which they rest, investigate the claims put forth and weigh the results in the life of the individual and of society, will profit be gained. It must be borne in mind that in this series of articles only the most meagre outlines can be given. We may be able to blaze the way for those who are earnest seekers after the truth, we may be able to circumscribe some of the limits of the truth that we hold and by implication point out what is error; more than this would be manifestly impossible in the necessarily restricted space that is ours.

The subject of religion is the most important subject that any young man or woman can possibly consider. It not only has its direct bearing upon all the relationships of this present life but has to do with the solemn questions of death, of life hereafter, of God's judgments and of the destiny of immortal souls. Religion is therefore not a question of light or secondary importance, nor one that can be settled by any one else for you. It is a question with which you must grapple yourselves, with the aid of all the light that you can gain from every source. We see therefore that the study of religion cannot be the mere study of an hour or of a day. The field is wide, exceedingly attractive and to the earnest seeker after truth it must prove profitable to the last degree.

Religion presents more than a problem in church government. It has to do with the attitude of each individual soul with God. It is a matter of *conscience*, of *faith* and of *life*. Church governments have been corrupt, church policies have failed, but the way to God has ever been open to the earnest, honest, seeking soul. Even during the darkness of the middle ages when the church as an institution had become outwardly paganized and inwardly corrupt, the truth was not left without witness; earnest, faithful, God-fearing men, the true successors of the apostles, disdaining the rewards and emoluments of churchly office and worldly position, preached the truth and lived the life as it is in Jesus Christ. Sometimes in obscurity, often amid the storms of persecution they kept the torch of Christianity burning until the dawn of the Reformation. The Reformation was a protest. A protest against unscriptural and unchristian innovations and practices, a protest against the immorality of those who claimed to be vicegerents of God and representatives of Christ; a protest against the usurpation of temporal power on the part of the church, and the secularizing tendencies that followed in its train; and finally a protest against that tyranny which forbade a man the right to think for himself, the inalienable and God-given birth-right that belongs to every being endowed with reason, and deprived of which, man became nothing but an ignorant, superstitious and pliant tool of a cunning priesthood. The Reformation did not advance any new ideas with reference to re-

ligion, it simply returned to the simple, majestic, sufficient truth as taught by the Lord Jesus Christ. It swept away the unsightly, false and worthless additions that had been made as the result of man's cunning and ingenuity and uncovered the solid foundation stones as laid by the Master himself.

The great value of the Reformation was in the fact that it not only set free the minds of men but that it put before them the Bible in a language which they could understand. The words of Jesus and of his disciples formed a wholesome contrast to the teachings of a tyrannical and worldly ecclesiastical system that cared more for temporal power than for the souls of men. The Methodist Episcopal Church, in common with all other branches of Evangelical Christianity, believes in the inspiration and authority of the Holy Scriptures and that they contain all things necessary to salvation. It holds that to each individual soul belongs the right, nay the duty, of studying, understanding and appropriating the truths as God's word for himself. There has come in the past too much harm to the world and to the individual believer, by the substitution of tradition and narrow priestly interpretation for the plain plan of salvation, for us to be willing to relinquish this right which was almost lost during the rule of a secularized church and was regained for us by our Fathers of the Reformation.

The doctrines that are emphasized by the Methodist Episcopal Church are the fundamental doctrines of the Bible; doctrines that pertain to man's deepest needs, and that will never lose importance as long as he retains his sinful nature or is in need of Divine grace and assistance. These doctrines which are especially emphasized are: Repentance, Justification, Regeneration, the Witness of the Spirit, Holiness, Free Will, Universal Atonement, Possible Apostasy. I submit to you the definitions and scripture references concerning these doctrines as they appear in the "Probationer's Companion," published by the Methodist Book Concern.

1. What is Repentance?

Godly sorrow for sin, evidenced by sincere reformation. A penitent turning of the soul to God for mercy. (Isa. LV: 7. 2 Cor. VII: 10).

2. What is Justification?

Remission of all penalty due for sins previously committed. Full forgiveness. (Rom. V: 1. VIII: 1).

3. What is Regeneration?

It is the renewing of the soul in righteousness by the Holy Ghost. The subject of regeneration is made "a new creature in Christ Jesus." (John III: 3. Eph. IV: 23. Titus III: 5).

4. What do we mean by the Witness of the Spirit?

The immediate testimony of the Holy Spirit in the heart of the Christian of his acceptance as a child of God. This testimony confirms the assurance of the believer's own heart. (Rom. VIII: 16).

5. What is Holiness or Sanctification?

It is the perfecting and completing of the soul in all the graces of Christian character. Those who possess it love God with all their hearts and their neighbors as themselves. This work of grace may be instantaneous or gradual. It is to be persistently sought by faith, through prayer, as the work of the Holy Spirit.

6. What do we mean by Free Will?

That all men have freedom of will to accept or reject Christ as Savior. They can freely choose or refuse to be saved. (John III: 16).

7. What is Universal Atonement?

The fact that Christ died and atoned for the sins of the whole world. Every soul is equally redeemed by the death of Christ. (Heb. II: 9. Rev. XXII: 17).

8. What is Possible Apostasy?

It is the teaching of scripture that the soul once renewed may possibly fall into sin and guilt and, dying in this state, be finally lost. (I Cor. IX: 27).

But the Methodist Episcopal Church does not owe its existence to peculiarity of doctrine. Its twenty-five articles of religion embrace little more than the fundamentals of Christian doctrine as accepted by all evangelical churches. As Bishop Fowler expresses it—"Methodism is a profound conviction." It echoes not only the protest of the Reformation against ecclesiasticism, but was in the very beginning a protest against the dearth of vital religion that prevailed in the established church in the days of Wesley. It believes in a definite turning away from sin as an accompaniment to repentance, in a definite surrender to God, in a definite faith in his promises, in a definite acceptance of the atonement of Jesus Christ as a sufficient satisfaction for sin. It believes that God alone can pardon sin, that he has delegated this right to no poor, weak, human representative nor to any institution that is capable of becoming corrupt, worldly or unspiritual and that God will exercise this power in behalf of any soul that comes to him in the name of Jesus Christ with true repentance. Its mission is therefore to preach the simple gospel

of the New Testament to a world that is lost without the saving power of Christ. It has no mission to attack other churches, to wage warfare upon other institutions, but it has its testimony to give to every individual that is in bondage to superstition, error or sin. Its conviction of the overwhelming importance of the truth of God's word has inspired it with enthusiasm and energy and has been the cause of its marvellous achievements. Should it ever lose this conviction and degenerate into a mere ecclesiastical system, or institutional church, it would deserve to die. "The King's business demands haste and devotion." Souls are dying, men are careless and preoccupied, God's laws are disregarded, worldliness abounds, worldliness is stagnation, stagnation is death and so the herald of the Cross must be always in earnest, always active, always aggressive.

The government of the Methodist Episcopal Church is simplicity itself. It recognizes the two scriptural *orders* of Elders and Deacons. For purposes of efficiency in administration, it recognizes the four ministerial *offices* of Bishops, Presiding Elders, Elders and Deacons. The itinerancy is a peculiarity in the ministry of our church which has proven of great usefulness. "This is a plan by which each church and each minister agrees to submit to the Bishops, at the Annual Conferences the matter of fixing the appointments for each church and minister. The pastor is appointed for one year, and cannot be reappointed for a longer period than five consecutive years to one church." By this plan we have no empty pulpits and no idle ministers. All our ministers, Bishops, Presiding Elders, Elders and Deacons are itinerants, "on the go," in the name of Christ and for the sake of those for whom he died. There are five conferences or judicatories in the Methodist Episcopal Church:

1. The General Conference is the sole legislative body. It is supreme in its authority under the constitution of the church and has entire supervision over all the interests and work of the denomination. It is composed of ministerial and lay delegates from each Annual Conference. It meets once in four years and elects the bishops and other general officers.

2. The Judicial Conference is instituted for the trial of bishops who may be accused of wrong doing and of appeals of convicted members of Annual Conferences. It has no stated time for assembling and is consti-



tuted, by calling together the Triers of Appeals from either three or five contiguous annual conferences under the presidency of one of the bishops. All decisions of law are subject to the approval of the General Conference.

3. The Annual Conference is composed wholly of travelling preachers. It is not legislative but administrative in its character. It collects statistics, examines candidates for the ministry, elects Triers of Appeals and exerts the power of discipline over its own members. It inquires annually into the Christian character and ministerial efficiency of each of its members by name.

4. The District Conference embraces all the churches of a presiding elder's district and is composed of the pastors, local preachers, exhorters and one steward and Sunday School Superintendent, from each charge. It examines applicants for local preachers' license and is charged with a general supervision of the temporal and spiritual affairs of the district.

5. The Quarterly Conference is limited to a single pastoral charge over which it exercises entire supervision, subject to the provisions of the Discipline. Its members are the pastor, local preachers, exhorters, stewards and class leaders, with the trustees, Sunday School Superintendents and Presidents of Epworth League Chapters, if members of the church. It is the duty of the Quarterly Conference to inquire carefully into the condition and work of every department of the Local Society.

This system of government is firm, yet elastic, and entirely subservient to the one great errand upon which Methodism has come into the world.

When we consider the singleness of purpose which was the prime characteristic of John Wesley and which he sought to infuse into the people called Methodists, we are at no loss to account for the marvellous success of the Wesleyan movement. The Methodist Episcopal Church today numbers nearly 3,000,000 members and has gathered into its Sunday Schools about 3,000,000 scholars. In counting other branches of Methodism the aggregate for the United States alone is over 5,000,000 members and 5,000,000 Sunday School scholars. As Dr. Arthur Edwards suggests—"This enumeration is an indication that Methodism has made an impression upon many people," and, taken in connection with the growth of other Evangelical Christian bodies, it is an evidence that the world is hungry for the plain gospel truth that can alone meet its deepest need.

## PASSION WEEK.

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[The last week that our Lord lived upon the earth, and in which he passed through those terrible ordeals that ended in his crucifixion and burial, is called **PASSION WEEK**. It is beyond all question the most interesting period of Messiah's life, and for that reason we have decided to publish in the **ERA** the events of Passion Week as they occurred day by day, giving the date in the Jewish month, and the corresponding date in our own month. It should be remarked, however, that it cannot be affirmed that these dates are absolutely correct; but they are the ones usually accepted. In the whole matter we follow very closely the paper of the most Rev. Wm. Thomson, D. D., Lord Archbishop of York, on "Jesus Christ," as published in Hackett's Smith's Dictionary of the Bible. It is hoped that the articles which will appear upon this subject will have the effect of keeping up an interest in the subject of the past season's Manual].

### THE EVENING OF THE SABBATH, NINTH OF NISAN

*(April 1st):*

As Jesus was at supper in the house of one Simon, surnamed "the leper," a relation of Lazarus, who was at table with him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure ointment of spikenard, and anointed the feet of Jesus, and wiped his feet with her hair, and anointed his head likewise. She thought not of the cost of the precious ointment in an emotion of love which was willing to part with anything she possessed to do honor to so great a guest, so mighty a benefactor. Judas the traitor, and some of the disciples, who took their tone from him, began to murmur at the waste: "It might have been sold for more than three hundred pence and have been given to the poor." But Judas cared not for the poor; already he was meditating the sale of his Master's life, and all that he thought of was how he might

lay hands on something more, beyond the price of blood. Jesus, however, who knew how true was the love which had dictated this sacrifice, silenced their censure. He opened out a meaning in the action which they had not sought there: "She is come aforehand to anoint my body to the burying."

## SUNDAY, THE TENTH OF NISAN,

*(April 2nd), commencement of PASSION WEEK proper:*

The question of John the Baptist had no doubt often been repeated in the hearts of the expectant disciples: "Art thou he that should come, or do we look for another?" All his conversations with them of late had been filled, not with visions of glory, but with forebodings of approaching death. The world thinks the disciples deceived, and its mockery begins to exercise some influence even over them. They need some encouraging sign under influences so depressing, and this Jesus affords them in the triumphal entrance into Jerusalem. If the narrative is carefully examined it will be seen how remarkably the assertion of a kingly right is combined with the most scrupulous care not to excite the political jealousy of the Jewish powers. When he arrives at the Mount of Olives he commands two of his disciples to go into the village near at hand, where they would find an ass, and a colt tied with her. They were neither to buy nor hire them; and "If any man shall say aught to you, ye shall say, the Lord hath need of them, and straightway he will send them." With these beasts, impressed as for the service of a king, he was to enter into Jerusalem. The disciples spread upon the ass their ragged cloaks for him to sit upon. And the multitudes cried aloud before him, in the words of the 118 Psalm, "Hosanna, save now! blessed is he that cometh in the name of the Lord." This Messianic psalm they applied to him, from a belief, sincere for the moment, that he was the Messiah. It was a striking, and to the Pharisees an alarming sight; but it only serves in the end to show the feeble hearts of the Jewish people. The same lips that cried "hosanna," will before long be crying, "Crucify him, crucify him." Meantime, however, all thoughts were carried back to

the promises of a Messiah. The very act of riding into Jerusalem upon an ass revived an old prophecy of Zechariah—"Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (IX: 9). Words of prophecy out of a psalm sprang unconsciously to their lips. All the city was moved. Blind and lame came to the temple when he arrived there, and were healed. The august conspirators of the Sanhedrin were sore displeased. But all these demonstrations did not deceive the divine insight of Christ. He wept over the city that was hailing him king and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke). He goes on to prophesy the destruction of the city, just as it afterwards came to pass. After working miracles in the temple, he returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. XII: 3). Jesus, the Lamb of God, entered Jerusalem and the temple on this day, and although none but he knew that he was the paschal Lamb, the coincidence is not undesigned (Matt. XXI: 1-11, 14-17; Mark XI: 1-11; Luke XIX: 29-44; John XII: 12-19).

## MONDAY, ELEVENTH OF NISAN,

*(April 3rd):*

The next day Jesus returned to Jerusalem, again to take advantage of the mood of the people to instruct them.

On the way he approached one of the many fig-trees which grew in that quarter (Bethphage, "house of the figs"), and found that it was full of foliage but without fruit. He said, "No man eat fruit of thee hereafter forever!" and the fig-tree withered away. This was no doubt a work of destruction, and as such was unlike the usual tenor of his acts. But it is hard to understand the minds of those who stumble at the destruction of a tree, which seemed to have ceased to bear, by the word of God the Son, yet are not offended at the famine or the pestilence wrought by God the Father. The right of the Son must rest on the same ground as that of the

Father. And this was not a wanton destruction; it was a type and a warning. The barren fig-tree had already been made the subject of a parable: "A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, behold, these three years I come seeking fruit on this tree, and find none; cut it down; why cumbereth it the ground?" (Luke XIII: 6). It was evidently the intention of Messiah to give an object lesson both to nations and individuals, which should teach forever that both nations and men who bore no fruit of righteousness should be rejected. Did the act especially foreshadow the rejection of the Jewish people, to whom Messiah came seeking fruit but found none—nothing but leaves—forms of Godliness only, while denying the power of God?

Proceeding now to the Temple he cleared its courts of the crowd of traders that gathered there. He had performed the same act at the beginning of his ministry, and now at the close he repeats it, for the house of prayer was as much a den of thieves as ever. With zeal for God's house his ministry began, with the same it ended. (Mark XIX: 15-19; Luke XI: 45-48). In the evening he returned again to Bethany.

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## NOW.

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I want no pledge of Joys to be,—  
 No false, uncertain vow;  
 That friend, alone, is kind to me  
 Who proves his friendship now.

Life's changing year is brief, so brief,  
 And I shall slumber long,  
 When autumn binds the yellow sheaf,  
 And winter ends the song.

Then, sweetheart, come today and bring  
 Love's flower in perfect bloom;  
 I shall not care what wreaths you fling  
 Tomorrow on my tomb.

ANDREW DOWNING,  
*From Trumpeters and Other Poems.*

# RECOLLECTIONS AWAKENED BY THE LATE SEMI-CENTENNIAL CELEBRATION.

BY HEBER J. GRANT.

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During the recent celebration of the Semi-Centennial Anniversary of the entrance of the Pioneers into Salt Lake Valley, very many thoughts crowded themselves upon my mind, as I contrasted the difference between the Salt Lake Valley of that day and the Salt Lake Valley of today.

I was seated in one of the large show windows of the main store building of Zion's Co-operative Mercantile Institution, as the Semi-Centennial procession moved down Main Street, and I contrasted that immense structure in which I was seated with the one and two story adobe dwelling house which at one time stood upon that identical spot, and in which residence I first saw the light of day. The house was built by my father, who died when I was a babe of nine days, and I lived there until I was a little over six years old, when I moved with my mother to Second East Street, where I now reside.

Having virtually seen Main Street change from a village thoroughfare to a business avenue, I recalled the time when Zion's Savings Bank, a splendid building of five stories, was occupied by the home of the late Daniel H. Wells, and in my mind's eye I saw the high rock wall which separated the home of my childhood from that of "Squire Wells." Everybody familiarly called him "Squire Wells" in those days. Two more lovable or kinder men never lived than my childhood neighbors, President Daniel H. Wells on the north, and Bishop Edward Hunter on the south. Another kind friend was Jos. B. Elder, who recently died in the Fourteenth

Ward. He had a little frame grocery store and cooper shop which occupied the corner where now stands the Godbe-Pitts drug store. Many and many an hour have I spent as a child sitting in his store and chatting with him.

As I thought of the fine structure known as the "Hooper and Eldredge Block," I recalled the familiar home of the late Bishop Edward Hunter, which originally stood upon that ground, and scores of incidents and sayings of his which were amusing, interesting and instructive came to my mind, prominent among them being his oft repeated counsel, "Pay your tithing, brethren, and be blessed." Above all I recall his wonderful kindness to me in childhood days. I thought of the hundreds of times that I had crept through the pole fence which divided his home from ours, to play with his boys, and I also remember climbing very often the board fence south of his barn, to romp and play with one of the most beloved companions of my childhood, George Hooper, son of the late Capt. William H. Hooper, who was called to his eternal rest in his youth. Where George's home then stood, now stands the plain but substantial "Hooper Block."

As I looked across the street at the "Constitution Building," I remembered the time when the "Old Constitution Building" stood there, and as I gazed at the "Home Fire Building," I remembered the old "Globe Bakery" and barber shop adjoining, which occupied the site when I was but five or six years old.

In looking up the street at the Pioneer Monument in stone and bronze, I recalled many, many incidents in the life of Brigham Young, and one of them of my childhood days I will relate, as it illustrates what it is impossible to do in stone and bronze, *vis*: the love which filled Brigham Young's heart for his fellow men.

When I was about six years old, in the winter of 1862, the sleighing was very good and as I had no opportunity of cutter-riding in those days, none of our family possessing a sleigh or team, boy-like, I used quite frequently to run into the street, and "hang on behind" some of the outfits which passed our home, and after riding a block or two would jump off and run back.

On one of these occasions I got on the sleigh belonging to President Brigham Young, and as all who were acquainted with him know, he was very fond of a fine team, and was given to driving quite rapidly. I therefore found myself skimming along with such speed that I dared not jump off, and after riding some time I became very cold. President Young happening to notice me hanging on his sleigh immediately called out—"Brother Isaac, stop!" He then had his driver, Isaac Wilson, get out and pick me up and tuck me snugly under the robes on the front seat. President Young waited some time before saying anything to me, but finally he asked, "Are you warm?" and when I answered "yes," he inquired my name and where I lived. He then talked to me in the most kindly manner, told me how much he had loved my father and what a good man he was, and expressed the hope that I would be as good as my father. Our conversation ended in his inviting me to come up to his office some day and have a chat with him. This I very soon afterwards did, and from the day of this childhood acquaintance with President Young, I ever found in calling at his office or home, a most hearty welcome, and I learned not only to respect and venerate him, but to love him with an affection akin to that which I imagine I would have felt for my own father had I been permitted to know and return a father's love.

In nothing did Brigham Young shine more than in his love for children, and they repaid his love with love and confidence in him. The people of the world, who knew him not, with their prejudices against his system of religion, no doubt think he was unworthy of respect, but those who, like myself, have known and loved him since childhood, can testify of his goodness and of his love for his fellows, and to be able to do this is of greater moment than to join in any degree of praise that may be accorded him on the score of his great achievements.

It would take too much space for me to relate all the feelings and memories that crowded upon each other while sitting in the Z. C. M. I. window looking upon the Semi-Centennial procession as it passed down East Temple Street, carrying with it the evidences of the peace, prosperity, pro-



gress, and happiness of the present day; nor can I write all I thought and felt as I contemplated the trials of the Pioneers as recollection of them was awakened by the passing of one of their "reproduced trains;" and the float of the "Sea-Gulls," that brought up the remembrance of the mighty deliverance from starvation wrought out by these white-winged messengers of God destroying the crickets, which otherwise would have devoured the first crop of the Pioneers, and left them to perish of hunger in the wilderness.

This article is already long enough, but I can not close without saying that the grand celebration of Utah's Semi-Centennial was worthy of Utah's Pioneers; an honor to those who managed it; and on the other hand, the Utah Pioneers were worthy of just such a magnificent celebration.

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### TEARS.

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My little one, with sobs and cries of pain,  
 Flew straight to the sure shelter of my breast—  
 Her haven from all earthly grief and woe.  
 I gently wiped the streaming tears away,  
 And kissed her flushing cheek and trembling lip;  
 And smoothed the tawny mass of tangled curls;  
 And crooned a lullaby into her ear;  
 And she was comforted.  
 She clasped her dimpled arms about my neck  
 And smiled—and slept.

Years passed. Those selfsame feet, with languid tread,  
 Again sought shelter in the mother nest.  
 I clasp her wasted form close to my heart—  
 Bowed now, alas! with care and aged with grief—  
 And smoothed the shining locks of silvered hair;  
 And freely mingled saddest tears with hers.  
 "O, these are woes," I cried, "a mother's love  
 "Can soothe with sympathy, but cannot heal.  
 "Look up, my darling child, and trust in him  
 "Who binds our broken hearts." Her sad brown eyes.  
 Darkened so long with sorrows born of earth,  
 Cleared with a look of peace ineffable.  
 She clasped her thin, white arms about my neck  
 And smiled—and died.

SARAH E. PEARSON.

## AMONG THE "MORMONS" WITHOUT PURSE AND SCRIP.

BY ELDER JAMES E. HART, A LATELY RETURNED MISSIONARY FROM  
TENNESSEE.

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Some two and a half years ago I was called to go on a mission to the Southern States, and responded cheerfully to that call. On arriving in Chattanooga I was assigned a field of labor in the mountainous regions of East Tennessee, on account of the delicate state of my health. There with other elders, all traveling without purse and scrip, I commenced my work of hunting for the lost sheep of the house of Israel, and warning the people of the judgments to come and that will overtake the wicked unless they repent of their sins.

The Lord was with us in our labors and travels, and softened the hearts of the people to feed, clothe, and give us money, and many received our testimony.

Early in the period of my missionary labors I became nearly blind, and some of my kind, sympathetic friends advised me to leave my mission, go home and save my eyesight. I was, moreover, brought to what appeared to be the very gate of death—by severe illness. I felt that I could live no longer unless God should interpose and save me; but in this extremity the Lord heard my prayer and honored the administration of his servant Elder F. M. Houston, who at that time was my traveling companion; for I was miraculously and almost instantly healed; and no trace was left of the terrible affliction that nearly took my life. Instead of weighing one hundred and sixty-five pounds, I soon weighed about two hundred. This was realized without purse and scrip. Sometimes

my companions and self were refused food and shelter at several houses, but invariably there was a better place provided for us, and we were made to rejoice in the goodness of the Lord. Be it said to the credit and kind hospitality of the people of the south, I never had occasion to sleep out of doors, and very seldom lacked for food. Friends were raised up through the kind providence of God, the sick were healed, the blind received their sight, and the poor had the gospel preached to them. Nor was it the poor alone whose hearts were opened to provide for us. We had free access to the best hotels in some of the larger cities, and were entertained by the wealthiest and most influential citizens wherever we chose to travel. I had conductors on the railroad take me free of charge and pay my hotel bill on reaching my destination.

While receiving the hospitality of the southern people, in food, shelter, and money to pay our fare when we found it necessary to travel by rail, I often wondered if our own people in the land of Zion would be as generous to ministers who might travel among them as strangers, without purse or scrip, and preaching, withal, a doctrine not generally believed by the people. I resolved that when I returned to Salt Lake City on my way home that I would test them. This I did on my late return, and was much pleased with the result; for everything I asked for was freely granted to me.

The first gentleman upon whom I called was B. Y. Hampton, Esq., proprietor of the Hampton House, to whom I introduced myself as a minister of the gospel from the state of Tennessee. Being asked what church I represented, I informed him that I represented the Church of Jesus Christ; that in my travels in Tennessee and North Carolina I had met a number of the elders of the "Mormon Church," whom, I had been informed, preached without money and without price, and traveled as did the disciples of old, without purse or scrip. That this was my idea of the manner in which the gospel should be preached. I had in fact adopted the same method, and the Lord had blessed me in my labors, always providing a friend in the hour of need. Hearing considerable of the "Mormon people," I had resolved to travel among them for a time in the same humble manner, depend-

ing upon their hospitality for my support. "Mr. Hampton," I remarked, "I should like to obtain entertainment from you for the night, if you can provide for me on these terms." To this he readily replied that he would take care me. Finding him so willing to provide free entertainment to a supposed stranger, I frankly told him who I was, the object of my application; asked his pardon for the deception, and excused myself from staying with him on the ground of having several invitations to spend the night with other friends.

Previous to making myself known, however, I said: "Mr. Hampton, I suppose you are a Mormon?" To this the generous proprietor of the Hampton House looked me squarely in the eye and replied with much warmth, "bred and born."

I next called at the Temple Barber shop, and introduced myself to Mr. A. E. Walker, satisfied him that I was a minister from Tennessee traveling without purse and scrip, and asked him to give me the benefit of his artistic skill in the form of a shave and shingle. He readily complied, and gave me an invitation to come again. To my friends I recommend the Temple Barber shop, for it was as good a shave and shingle as I ever had in Tennessee.

I next interviewed Salt Lake's well known and respected citizen, Henry Dinwoodey, and had a private conversation with him in his office. In an interesting conversation he answered many questions regarding the object of the erection of temples, explaining church discipline in relation to ward government, bishops' courts, high counsel trials, etc.; and seemed very willing to assist me in arriving at a favorable conclusion regarding "Mormonism." I informed him that I had met a number of his church leaders that day, among the number being Presidents Woodruff, Cannon and Smith, who seemed to be very agreeable gentlemen.

I had also met a tall gentleman by the name of Golden—"Kimball"—said Mr. Dinwoodey, supplying the apparent forgetfulness. "Yes," said I, "Kimball," who had kindly invited me to go with him the next day to Brigham City and attend a meeting which he was going to hold there in the interests of the Young Men's Mutual Improvement Associations,

to which I had readily consented, desiring to extend my acquaintance among the "Mormon people." I told him, however, that it required money for railway fare, and as I was traveling without purse and scrip, should be pleased to receive a little assistance from him. Mr. Dinwoodey handed me \$2.50, for which I thanked him, assuring him that the Lord would reward him for his kindness. He asked me to write my name in a small note book he had, which I did. Learning I was going to Bear Lake, and that my name was Hart, he informed me that he had a good friend there by the name of James H. Hart, who might be related to me. In all probability he is, said I. In fact, Brother Dinwoodey, I do not deem it wise to carry on this deception any longer. James H. Hart, your good friend, is my father; and I am just from East Tennessee conference, over which I have presided for about two years. I handed him the \$2.50, but he replied, "keep it, keep it, it will come in handy"—and it did.

Needing a main spring for my watch, I called at the jewelry establishment of John Daynes and Son, and introduced myself as in the above instances. Making my wants known, Brother Daynes readily repaired the watch of the supposed minister from Tennessee free of charge. About the time I was explaining my identity a son-in-law of Brother Daynes, Charles M. Cannon, came in, and being acquainted with me he introduced me to Brother Daynes and his son.

My next adventure was in Z. C. M. I., where I interviewed Col. T. G. Webber, superintendent and manager of that mammoth institution. Although very busy, he gave me the privilege of a private conversation in his office. His reception was kind and gentlemanly, and in the end he, like the others, proved himself generous. Informing him that I was badly in need of a pair of shoes he called one of his clerks, told him to fit me out with a good pair, and send him up the bill. Now, Mr. Webber, said I, before receiving the shoes, I desire to make this further explanation. I am a returned elder from the Southern States Mission, where I have travelled without purse or scrip for twenty-seven months, receiving the kindest treatment at the hands of her people, and I merely desired to test some of our leading men, to see

if they would treat a stranger as generously as the people of the Southern States have treated myself and others. Mr. Webber replied, "You must have the shoes nevertheless," and his clerk fitted me up with a fine \$5 00 pair, which I shall wear on Sundays only, and be constantly reminded when I do so of the kind and generous heart of the donor.

My next and last interview in this line of work was really the most difficult. I had a back tooth which needed filling. My friend, Dr. Cannon, kindly proffered to do the work for me, but I desired to have it done by a dentist who believed me to be a stranger, and I suggested calling on Dr. Fred Clawson. Dr. Cannon said: "He will know you." "That may be," said I, "but I can talk him out of it."

When I called at the dental parlors of Dr. Clawson, who is an old friend and school mate of mine, he recognized me, and extending his hand said: "How do you do, Brother Hart, I'm glad to see you." "There is evidently some mistake here," said I. "No," said the Doctor, "you are James H. Hart, from Bloomington, Idaho." "You are mistaken," said I, "my name is not James *H.* Hart." Well, if you are not James H. Hart you are an exact counterpart of him." "That may be, I have often seen men whom I thought exactly alike, and we are all liable to mistakes. But I will excuse you Dr., of course," said I. "My name is Hart, however, but I am a minister of the gospel from Tennessee," etc., etc.

Three ladies were in his parlors, one in the dental chair awaiting repairs to her teeth, but my business being of an urgent nature, I thought they could wait while I had a private interview with the doctor. I completely captivated him with my story, and appealed to his generosity, which was not found wanting. He introduced me to Dr. Gates, who works with him, and that gentleman did a very creditable piece of work in filling the aforesaid decayed tooth; after which I warmly thanked them for their kindness, but before leaving asked for their cards and in turn gave them mine, which read Elder James E. Hart, Bloomington, Idaho. Dr. Clawson smiled, and I explained matters in full, and left him the same old friend I had known in my school-days.

And so the problem was solved to my satisfaction, for I had called on some of the prominent Latter-day Saints of the city, whom I had weighed in the "without purse and scrip balance," and they were not found wanting.

## YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
SAINTS' COLLEGE, SALT LAKE CITY.

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### V.

#### ROBERT BURNS.

Unlike the characters previously treated in this series, Robert Burns was not raised up to meet a great national emergency. There was neither an American Revolution to be pushed forward with energy, nor a French Revolution to be checked and controlled, nor a country in the throes of dissolution to be rescued and revived. The work of Burns was inaugurated and carried out, not so much under the influence of national as of personal environments. His thoughts and actions were not traceable to sudden needs arising in his nation, affecting its future, but rather to his own personal relationships to the world at large. Therefore his work must be viewed from the personal standpoint, and he must be made personally responsible for it and its consequences. Washington, Napoleon, and Joan of Arc were forced by national needs and emergencies, into unnatural surroundings and conditions, and each was forced to perform duties which, under normal conditions, would appear strange, if not objectionable. We must judge of Burns, on the other hand, as impelled normally and by personal environments and conditions, to his life's work, and, therefore, as morally responsible for it.

This explanation is deemed necessary to introduce the line of treatment to be followed. At intervals there appear in our periodicals new estimates of Burns as a man, Burns as a poet, Burns as a philosopher, Burns as a social agitator,

etc. These estimates are as varied as the standpoints from which they are written, and the opinions of their authors. Here it is the design merely to speak of him as a poet in his relationship to literature, and as a man in his relationship to society.

Burns was of the Scotch yeomanry, a class generally sturdy, self-reliant, progressive. Born in a mud hut erected by his father's own hands, and accustomed in youth to the independent life of a farmer, he might have retained his vigor and self-reliance through life if he had not given way to weakening excesses. Though no better circumstanced than the Scotch peasants of their time and neighborhood, there was no reason for the Burns family being dissatisfied with their worldly condition. Even when misfortune befell them, fortitude might have been manifested had not the poet's father been gloomy and over-sensitive. But a series of disappointments overwhelmed him and broke his spirit. This tendency towards hypochondria was inherited by Burns, and had already developed, with other traits, before his father's death. It was ever afterward a distinguishing trait, and the source of some of his most touching poems. This habit of melancholy was deepened by later financial misfortunes, until he sank into a somber state, enlivened only by brilliant periods of wit, jollity, and revelry, like lightning flashes in a black storm cloud. If I have judged his character correctly, this habit of alternate gloom and jollity, combined with his tendency to do everything on impulse led to the excesses which marred his life.

The weak and evil traits of his boyhood which developed to a full fruition in his later life, can be briefly catalogued. They were improvidence, intemperance, inconstancy in love, (leading to immorality) and irreligion. Poverty pursued Burns from the time he commenced his independent career, and in spite of all he could do, he fell a victim to it and was always under the ban of improvidence. A man may sink so far into the mire of poverty and be so overwhelmed by misfortune as to lose all power of self-help and provision for the future. He lives on, especially if he is of an emotional, impulsive nature, in a condition of blank despair, despised by the cold, calculating, worldly-wise, and feeling a humiliated



contempt for them. This was Burns' condition for some years before his death, and, poor fellow, at his death as well; for he died in mortal fear that a "rascally haberdasher" would take his poor emaciated person to a debtor's jail.

It is true that one's condition in age results very largely from the habits formed and the traits cultivated in youth. It is easy to see what habit of youth through being encouraged into manhood, did most to render Burns wretchedly poor at death. It was his habit of doing everything on impulse. He recognized this weakness, and its impoverishing, disheartening effects, though he seemed never to be able to overcome it. In his poem, "To a Mountain Daisy," is this manifest reference to himself:

"Such is the fate of simple bard,  
On life's rough ocean luckless starred,  
Unskillful he to note the card of prudent lore,  
Till billows rage, and gales blow hard,  
And whelm him o'er."

A man so lacking in a knowledge of "prudent lore" is always unfortunate, and Burns knew it; but this knowledge did not lead him to amendment. It would be extending a harrowing tale beyond its proper limits, to trace this youthful characteristic through manhood to death, but it is sufficient to say that his death at the early age of thirty-seven, was largely due to the anxiety and care his habit of improvidence caused him.

Speaking of his impulsiveness, it may be well to state that it infected his life in all its relationships. Truth or fidelity to any high moral principle was rendered impossible. Lacking in self-control, he was irresistibly influenced in his emotions by outward circumstances. In nothing was this more marked than in his love affairs. In his boyhood he was intensely romantic and passionate. His biographer declares that the tender passion was aroused within him by the mere sight of a woman, no matter how plain and unattractive she may have been. At seventeen "his *inamoratas* were the freckled beauties who milked cows and hoed potatoes, but his passionate imagination attired them with the most wonderful graces. He was Antony, and he found a Cleopatra

—for whom the world were well lost—in every harvest field.” If he had “loved at a distance,” and had not inspired the same passion in his young lady acquaintances, who were captivated by his black, expressive eyes and witty tongue, his frequent and fitful spells of love would have done no harm. But to his passionate, impressible nature, this was impossible. His love degenerated, through very fickleness, into blind passion, which ruined both himself and its objects. Then when he had allowed it to gain a complete mastery over him, and, like the fly in the fable, had fed it until it became an irresistible monster, he confessed his helplessness and excused his sin:

“I burn, I burn, as when thro’ ripened corn,  
By driving winds the crackling flames are borne,  
Now maddening, wild, I curse that fatal night,  
Now bless the hour which charmed my guilty sight.  
\* \* \* \* \*  
Each thought intoxicated homage yields.  
And riots wanton in forbidden fields.”

It is no cause for wonder that law, religion, conscience, and reason were vanquished by his passion. It is not strange that while he was mourning over the untimely death of Mary Campbell, or falling into amorous intrigue with some “highland lassie,” or courting an Edinburgh lady separated from her husband, Jean Armour was approaching the birth of her third illegitimate child; or that after marriage, during an absence of his wife, a girl fell a victim to his passion and gave birth to a child, which Burns welcomed in a half-pathetic, half-defiant poem. These things are not excusable, even in such a genius as Burns; and they were the direct, inevitable products of the impulsive, unrestrained passion of his youth.

His intemperance arose from this same impulsiveness. On account of his brilliant wit and his free flow of animal spirits, when not in a despondent state, he was often sought after, when a youth, to form one of a roystering company, who might remain at the wine table until what Burns calls “the good-fellow hour of 6 a. m.” Drunkenness followed as a matter of course. Youth’s moderate indulgence develops into manhood’s habitual drunkenness. Burns was no exception to this rule. These excesses very materially hastened his death.

Irreligion was not the least objectionable of his traits. It is true, he assailed the false so-called orthodoxy of his time, with its inconsistencies and absurdities, but he assailed, as well, its truths. And if such assaults as he made are justified, it is but a step to justification of attacks on true religion. He was an adept at using the weapons generally employed against religion, and he did not spare their use either in writing or in speaking. His "Holy Willie's Prayer" punctures some of the inflated claims of so-called Christianity more effectively than polemics could have done:—

"O Thou wha in the heavens dost dwell  
Wha, as it pleases best thyself,  
Sends one to heaven and ten to hell,  
All for thy glory,  
And not for any good or ill  
They've done afore thee."

This single extract is a sermon against the doctrine of predestined salvation and condemnation.

One of the elements of Burns's early life remained a memory until his death, and forms a striking example of the benefits springing from the wise course pursued by his father. Reference is made to the religious instruction imparted to him while a boy at home. True, it did not prevent his falling into the gross sins of his manhood, but it remained a hallowed memory through life, and no one knows how much more sinful his life might have been, but for this instruction. The lessons taught him at the "wee bit ingle" in childhood, did much, no doubt, to restrain him in his subsequent conduct, and to keep him closer to the line of duty than would otherwise have been possible. In all his attacks upon the religion of outward form, he had no word to say against the worship of the heart, "the language of the soul." The picture so beautifully and touchingly portrayed in "The Cotter's Saturday Night" is said to be a literal reproduction of the familiar scene enacted each evening in his father's house; where the sire gathers his family about him, reads to them from the "great hall Bible," "And Let us worship God, he says with solemn air." Had Burns, instead of railing against the formal religions of his time, taken more to heart the

teachings of this true, inward devotion, who knows how much fuller, nobler, more blameless, his life would have been?

The virtues of Burns's early life should not be omitted. Chief among these was a noble ambition to excel. He stated that he always panted to become famous, to gain a name. This increased his intense desire for learning, a quality which he had inherited from his ancestors. His father was one of a number to unite in establishing a school near their farms, and here Robert's boyish desire for learning grew with what it fed on. As he advanced in knowledge he increased in friendship for all, whether of high or humble birth, who were attempting to establish the aristocracy of worth and intellect, and simultaneously his contempt for the aristocracy of birth and wealth deepened—

"The rank is but the guinea stamp,  
The man's the gowd for a' that."

In his estimation the "guinea stamp" of genius was more genuine, and the gold more pure, than in the case of birth or wealth.

Burns had great love and sympathy for the common people. Their wrongs he considered his, but too frequently he thought his own wrongs theirs. This led to a resentment against the pride of aristocracy which was not always just. This love for the commons was bred in Burns from childhood, and under the stimulating influence of the French Revolution and the wrongs he thought himself subjected to by the "privileged classes," it grew into one of the ruling passions of his life.

To find the great and prominent virtues of Burns, however, we must view him as a poet. His poetic power developed in early childhood. Like Pope, he "lisp'd in numbers." His subjects at that time, and at all times, were the common scenes and incidents around him. From his youth he was a close observer and enthusiastic admirer of nature, especially on its personal side. This, combined with the excellent stock of tales and songs which he absorbed from the old men and women of his neighborhood, led him into the

writing of excellent poetry at an early age. And, "his poems were as much the product of his own farm and its immediate neighborhood, as were the shoes he wore, or the oats and turnips he grew."

From this fact arose his power to turn the most trivial incident into a song, either pathetic or ludicrous. Seeing a louse on a fine lady's bonnet in church, led him to write a burlesque denunciation of the little intruder, winding up with the sublime wish—

"O wad some power the giftie gie us  
To see ourselves as others see us!  
It wad frae mony a blunder free us,  
And foolish notion."

Turning up a mouse's nest with his plough brought out a most affecting poem of condolence with the little animal, the poet's "fellow mortal," including the philosophical thought,

"The best laid plans o' mice an' men,  
Gang aft a-gley."

Yet the mouse is blest, compared with the poet, in the fact that it has only the present to fear, while—

"Och! I backward cast my e'e  
O'er prospects drear,  
A' forward, tho' I canna see,  
I guess an' fear!"

The daisy, uprooted by the poet's plough, is a type, at once, of suffering worth, a ruined maid, the unskillful financier, and the poet himself. A raging tooth gives rise to its appropriate poem, in which that particular pain is spoken of as "bearing the gree" of all the pangs known to mortals. No doubt the memory of a drunken brawl at a tavern led to the composition of his inimitable *Tam o' Shanter*, the hero of which, drinking at a tavern bar until late at night, while his wife is at home—

"Gathering her brows like gathering storm,  
Nursing her wrath to keep it warm—"

finds himself assailed on the way home by a swarm of witches.

His intense patriotism found expression in some stirring poems, directed to his countrymen, and rousing them to op-

position to its enemies, real and imaginary. "Scots wha hae wi' Wallace bled," "Does haughty Gaul invasion threat?" and "Caledonia" are only samples of the poems full of burning Scotch patriotism, which have made his name, and that deservedly, a household word throughout his native country.

Judged, therefore, from the standpoint of originality, imagination, patriotism, and lyric skill, Burns stands in the front rank of poets. His work was purely spontaneous and directly inspired. "His fame—greater than that of any other poet of his country—rests upon poems written hurriedly, as men write their letters, and on songs which came to him naturally, as its carol comes to the blackbird."

As a man, Burns raised but little admiration during his life, because of his many failings and his evil repute. And it is a remarkable fact that the rapid degeneracy in his character was accompanied by a corresponding degeneracy in his poetry. But the memory of his virtues and the better poetry he has written, have been preserved to canonize his image in the hearts of his countrymen, whereby has been fulfilled his own prediction regarding himself. "Don't be afraid: I'll be more respected a hundred years after I am dead, than I am at present." If the claim of his admirers is true, that on account of his prominence and ability his faults have been held to the gaze of the world, more than those of his contemporaries, there is consolation for them in the thought that charity is becoming more and more apparent in estimates of his character, and harshness is rapidly disappearing. The evil he did is soon to be forgotten, except as a warning shadow (always growing dimmer) on the page of his biography; the inspired and inspiring poems he has written will shed ever-brightening lustre on the history of Scotland and the memory of her favorite son.

"In Burns's songs, love finds an exquisite companionship; independence a backer and second; conviviality a roaring table; patriotism a deeper love of country, and a gayer scorn of death than even its own. And in so adding to, and purifying Scottish song, Burns has conferred the greatest benefit on his countrymen that it is in the power of a poet to confer."

# BIBLE STUDIES.

(Concluded).

BY NEPHI L. MORRIS.

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## VI.

In this the concluding article of the series, we shall consider the very wonderful recommendation which the Bible itself carries to prove its own value and divine authority, or the witness of the book itself. It is possible that some of our readers may not consider themselves Bible believers, others may have once held a timid faith, but as a result of previous learning, have made an exchange of ignorance for that which is another kind of ignorance, and declare themselves disbelievers. To such we have a few observations to submit for their honest and straightforward consideration. And to those whose faith in the Bible is "as fixed as polar star," these same thoughts may have some interest.

Before going into the real matter itself, pause a moment and permit this thought, with its full weight, to rest upon the mind; after having existed for more than three thousand years, this set of old documents now called the Bible, always open to scrutiny and question, have been accepted as of divine origin; and they have been yielded to by men as an authority to guide their conduct and impose on them commands, often disagreeable to themselves; and this acceptance and obedience has been chiefly amongst the *most thoughtful and highly cultured nations of the world*; and this, mark you, has been going on, age after age, steadily increasing and never in any age has it made such marvellous progress as in this cultured, enlightened, all-questioning nineteenth century.

This is a wonderful history to be told of a number of old writings, coming from various men, and for the most part, unlearned and unlettered men, written too at different times and in different places. And we must not fail to mention that the time of composition and authorship of many of these books are absolutely unknown to us. In some cases we do not know the cause of their origin, or how they assumed their present form; and yet, strange enough, we can not reach back into history to a time when they were not regarded by man with a sacredness and reverence which placed them as being superior to any merely human productions. And no miracle is claimed in their production; they came through human hands in each particular case. Yet, there they are, like one golden thread, running through the whole fabric of human history. Whence came this wonderful book? How came it possessed of such sovereign, self-asserting authority?

Remember this book does not rest upon any "formal decision of external authority," on no decree of church council, or pope or prelate, saint or synod; no, not even on the authority of the Lord Jesus himself; for before he came for ages they stood testifying of him, and pleading with, and pointing out to a darkened and dying world, the way to light and life. They were accepted as of divine origin for many generations before they were compiled into a fixed volume or collection. Some may say that the Great Synagogue collected the Old Testament writings and fixed its canon. But when? Somewhere about the time of the Lord when the books had been for centuries recognized as of divine origin. And the same with the New Testament; its canon was formed centuries after the writings had been recognized as possessing divine authority. "It was not these being collected into a Bible that made them of authority, but rather the fact of their possessing authority made them be collected into a Bible."

Again we ask, what gave them that authority? There seems to be but one answer, and that is—*they possessed it of themselves*. By their own resistless power they commanded the position they have so long occupied. There is in them a voice that speaks *to* and *will be heard* by the heart and soul of man. There is in man a divinity, and when the divine



voice speaks to it it, must respond. And it is this higher, nobler, and purer self in man, that has placed the scriptures high upon the altar of his soul's reverence, and given to the Bible the eminence it occupies.

A Christian may say that he believes in the Old Testament on the authority of the Lord and His apostles. That certainly is splendid authority, (and beside it the claims of the cavilling critics of the presumptuously termed school of "Higher Biblical Criticism" is as nothing), but thousands believed that book without such excellent assurance, and it must have been from the reason above stated—they appealed irresistibly to the reason and moral sense of man, and thus *compelled recognition*. Just so the New Testament writings became recognized among the Christians by virtue of their inherent force and evidence. Thus the Bible has won its own way: built its own throne, and all that is good in human consciousness recognizes its right to rule. Let us emphasize this point, for men may doubt the judgment of men; they may doubt miracles and the competency of councils, but a sober, thinking man cannot so easily doubt the "conviction of a hundred generations." They have regarded it as their light and hope and peace, and for it all else on earth was counted as naught. Life has been regarded as a trifle, compared to such convictions, and human suffering only a just tribute to be paid to such a book. Listen to a few plain words from Wyclif's prayer: "God grant us all grace to ken well and to kepe well Holie Writ, and to suffer joiefulli some pain for it at the laste."\*

\*We are aware that similar claims are made for the Koran and the Vedas, and some may think this argument weakened thereby. We freely admit that the appeal to the heart and conscience made by these books, is largely the cause of their success, and that broken rays of light from them find their timid way into the hearts of their believers. It would be sad indeed to think that truth dwelt within the Christian fold alone, that the sun shone only on the followers of the Nazarene. God gives to each nation all the truth it is capable of receiving, and often his message is conveyed through a deformed vessel. Omnipotence bends down to our deficiencies, and truth has been found before this "through the gateways of delusion." But surely there is a most pronounced difference between these books and the Bible. All that is good in the Koran existed already in Christianity and Judaism, and it has taken its light from them as the moon borrows her light from the sun. The sacred books of India, with their pearls of spiritual truth gleaming here and there through a mass of rubbish, will not stand comparison with the Bible in point of the above argument. The very

To the truthfulness and the authority of the Bible there comes to us the immense aggregate of ever-accumulating testimony of the book, from the best and holiest of peoples. Consider this fact, that the Bible is stronger and greater than ever. Consider, too, that it has withstood the attacks of virulent and scholarly assailants from the days of Porphyry and Celsus, of the Imperial apostate Julian, down to Herbert, Hume and Voltaire, during which period infidels have "overthrown and exploded it" times without number, with the bewildering result that it has steadily increased in power, so that today it would be almost as easy to "pluck the sun out of the heavens," as to root this Bible out of human life.

As illustrative of the rapid and unchecked progress of the Bible in face of opposition, read this prophecy of Voltaire concerning it. "In a century," said he, "the Bible and Christianity will be things of the past." Well, they are, and the *biggest* things of the past, too, not excepting Voltaire. Prior to his day the whole world had not produced six millions of Bibles. In the single century since his prediction, and that too in this enlightened nineteenth century, *two hundred millions* of Bibles and portions of scripture have issued from the press, and today eighty Bible societies are scattering the book broadcast among every known nation of mankind. It is written in the Bible that "prophecies shall fail." These are facts which the infidel might spare time to explain if it be in his power, for they afford very strong presumptive proof that the Bible is true.

While on the subject of adversaries to the Bible let us introduce this deep and philosophic truth, and observation made by the translator of M. Frayssinou's "Defence of Christianity;" and let the youth of our land keep it constantly in mind when brought in contact with infidelity, and its acumen and force will be appreciated: "Voltaire's ridicule has ever been more mischievous than his logic, and Bayle's irony more fatal than his deductions. He who is not to be seduced by wit or put to shame by sarcasm, has little to mark superiority of the Bible as compared to these books is amply vindicated in the elevation to which it has raised its nations of adherents. They are the highest races of the world, while the followers of the Koran and the Vedas must be classed among the ignorant and lower races.

fear from either of them." Infidels for a long time have played the roles of wits and caricaturists rather than honest and capable antagonists. Amusing pictures, extravagantly drawn, and highly colored with ridicule and misrepresentation, to say nothing of the grossest impiety, are the weapons they have used, and it is surprising to behold how many are caught within their wily nets by such miserable bait.

In this short treatise we can consider only a few of the leading points in proof of the Bible's divine authority, we shall have to pass on with no further mention, the moral teachings, the miracles and reasonableness of the Bible, to prove its inspiration and conclude with the evidence of prophecy which it contains.

Home's "Introduction" gives the following comprehensive definition of the term prophecy: "Prophecy is a miracle of knowledge, a description or representation of something future, beyond the power of human sagacity to discover or to calculate, and *is the highest evidence that can be given of the supernatural communion with the Deity, and the truth of a revelation from God.*"

The term prophecy then, implies no such thing as conjectural forecasts, guesses or mere calculations; there can be no uncertainty involved in a genuine prophecy. Prophecy is foreknowledge, knowledge is the perception of the truth, and hence to foreknow is to perceive that which *is* to be. This gift is the one which man is the least able to attain, in fact, it is only known as coming from a divine source, hence it is to human understanding a *miracle*. It is a miracle because it is the fulfilling of future events to which "no change of circumstances leads, no train of probabilities points," and is as miraculous as to cure diseases with a word or to call life back into a lifeless body. The latter may be termed miracles of power, and that such things have been performed and are still performed, can be proved by testimony of the highest order; but it is generally questioned and discredited. But with this miracle of prophecy or knowledge there *cannot* be raised any such doubts; outside witnesses are unnecessary. Prophecy has her own witness, and that is time. The man

who reads a prophecy and sees the corresponding event is *himself* a witness of the miracle.

Having said so much for prophecy, let us turn to this wonderful book so rich in prophetic utterances. Prophecies are so numerous in this volume that there is scarce a book which does not glow with the divine gift. The book as a whole reveals to us this enlarged view: In the pathway of the Sun of prophecy it is eternal day. The past is seen and lives forever; the rays of light pierce far into the future, even stretching beyond the borders of time and enter the limitless realms of eternity. Our difficulty shall not be in finding prophecies, but in deciding where to commence. Let us take those which were made concerning the Messiah. They distinctly announced that the Messiah was to come when the government should be utterly lost from Judah. "The sceptre shall not depart from Judah till Shiloh come." (Gen. XLIX: 10). All ancient Jews applied this prophecy to the Savior. For a long time now, the tribe of Judah has not been a political body; it has no authority or magistrates of its own; but is dispersed and confounded among the other tribes of Israel; its present condition, therefore, is an evidence that Shiloh, or the Messiah, *is already come*. And still more striking is the fact that the time of Judah's absolute subjugation to Roman sovereignty is contemporary with the advent of Jesus of Nazareth. We might now follow along the life of the Savior, from Bethlehem to Calvary, by the prophetic light struck centuries before his coming. That Bethlehem should be his birthplace, Micah predicted seven centuries before; and at about the same period Isaiah foretold that he should be *born of a virgin*, and of the *family of David*, a particular branch of the *tribe of Judah*; that in the eye of God he should be the *chief corner stone*, and a *stone of stumbling* and a *rock of offence*, and that the Jews should *fall upon this rock*. For his whole mission, character, atonement, read the fifty-third chapter of Isaiah. Thus we might go on indefinitely through all the great events of his life, his agonizing trials, his brutal treatment in "the house of his friends," and his glorious triumph over the grave and the Evil One; all foretold in such marvelous detail that his biographers, in recording, are not more ac-

curate than his prophets in predicting. Josephus has not more vividly or minutely related the awful events of the destruction of Jerusalem than Moses, David and our Lord had long foretold them. Considering the Bible then, from the prophetic view alone, let the conceit of *higher critics* lead them to argue as they please about the dates of the books, their purpose and nature, call the Bible "dream literature" and "fiction," "legend," and "fable" if they please, at any rate it was written long before the time of the Savior. Whence came these predictions if not from above? God alone can be the answer, "for who as I," saith the Lord, "declareth the things that shall be?" No reasonable man can, after an honest investigation (and we think it the essence of presumption for any man to attempt to judge without that investigation) attribute these *miracles of knowledge* to the astuteness of guesses or mere forecasts of human agencies; for there is in them the superhuman and in that way God has placed before the reflective world an undying testimony of his Omnipotence.

# CHINA AND THE EUROPEAN NATIONS.

BY PROFESSOR JOSEPH M. TANNER, PRESIDENT OF AGRICULTURAL  
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Before the close of 1897 news came to us of the murder of two Roman Catholic missionaries, of Germany, by a Chinese mob. Shortly afterwards the diplomatic world was aroused by the announcement that the German officer in Chinese waters had landed his troops, and that later on Emperor William made a dramatic and somewhat bombastic address to his brother Henry who, by Imperial command, was to take his departure with two men-of-war to reinforce the small German squadron already off the coast of China. The immediate result of this expedition was the demand on the part of Germany and the concession on the part of China of an important harbor at Kiao-Chou.

It does not appear that the Chinese government was in any way responsible for the action of the mob, nor that it was consulted, or that satisfaction was asked before the landing of the troops, and China granted as freely as it was asked the port which the Germans demanded in reparation of the wrong done to its missionaries. Just what the reparation for the death of these missionaries will be no one can tell, and it does not appear to be a matter of much consequence. We are told that the occupation of this port is to be merely a temporary one; but from the experience of other nations we have learned what this means, especially whenever the occupation offers any prolonged advantages whatever to the power in possession. The French have a proverb growing out of their experience with provisional governments in France,

which says: "There is nothing more lasting than the provisional."

This action on the part of Germany has aroused the most intense feeling throughout England, and the German Emperor is just now the recipient of those usual epithets with which the English papers so universally characterize him, such as, "William the Witless," "His Sacredness," "The Most Holy William;" epithets of derision that show the feeling of the English people in a very large degree towards the Emperor and his subjects, for the Germans very naturally resent such disrespectful utterances, from the very fact that whatever exuberance or unbounded enthusiasm may manifest itself in his utterances they are nevertheless united with him in the policy which he, by many of his statements, represents.

The most natural question, therefore, that one is led to ask, is why all this alarm in England? It is the commercial antagonism of the two countries, manifest in another quarter of the world. England is in possession today of seven-eighths of the foreign trade of China, a trade that is variously estimated at from \$75,000,000 to \$150,000,000 a year. Germany is competing for a share of this commerce, and within the last few years has established a trade reaching something like \$10,000,000 a year. It has been said that during the last seven or eight months of 1897 this trade with Germany fell away to some extent; a circumstance that must have given some apprehension to the industrial classes of the German Empire. Competition in all oriental countries is very unlike the competition among civilized races. There it depends largely upon political influence, special concessions, and such opportunities as a nation may obtain by reason of its intrigues at court, and other political advantages easily secured among the corrupt officials of an empire like China. Just what the cause has been of Germany's losses in trade, no one can know precisely, and yet those familiar with oriental methods may very readily surmise that that factor which is called influence has had its bearings in favor of England recently, in spite of Germany, and to obtain this influence Germany must manifest her power, over-awe public officials,

and in some measure menace the empire in order to command that respect which will give to Germany the same influence and opportunities which England enjoys. The free port theory is misleading. It may mean much to a country like ours, or to any civilized nation; but it means less in a country like China. It is very plausible, it seems quite fair on its face; but there is an old proverb which says: "When two things are the same they are not just alike;" and trade in such countries must take into consideration other factors which generally go under the name of national influence, whatever that may be or mean, in securing special or secret concessions from officials who enrich themselves by a systematic process of corruption. That influence is sometimes met by counter methods which obtained it for others, and very frequently by an aggressive policy and a threatening attitude toward the government itself.

There are undoubtedly two distinct motives which have led Germany to this action. In the first place, Germany desires a foreign market for her over-production, and this trade induces her to act in such a manner as to force the Chinese themselves to yield, and then brings to the attention of those adventurous and speculative Germans the opportunities of commerce in the Celestial empire. With the dominant political influence in the East German subjects would receive encouragement to launch forth such enterprises as may redound to the advantage of Fatherland. Doubtless many more Germans will soon seek investments in that country.

In the second place, Germany seeks to establish a navy having some similitude to those of France and England. The opposition to this in Germany is very strong, and to overcome this opposition such demonstrations as these in which public sentiment is aroused, as well as national resentment against the taunts and reproaches of foreign countries, styling Germany's warships "tubs," and bombastically declaring that with the slightest effort on the part of England they would all take their course to the bottom of the sea, must naturally create in Germany some national sentiment in favor of a strong navy. A navy, too, is a very great factor in oriental commerce. The advantages and concessions which



the great nations, or the European nations obtain at the courts of oriental monarchs, depend much upon the military show they are able to make, and especially if they are a strong naval power. This influence secures in turn trade, so that the over-awing power of the navy is a necessary concomitant to commercial advantages in oriental countries. Hence, England's unprecedented and unparalleled influence among the Asiatics in this respect. England's navy has been a most powerful factor in the competition that has kept other countries from this immense oriental trade.

There is much speculation at present about a political division of the Chinese empire, but for the present the division is confined to zones of influence. In that empire France, England and Russia have already been aggressive, and it may be that before many years this tottering fabric of oriental corruptions and race contentions may fall to pieces. Like the Turk, the Chinaman is also regarded as a very sick man, whose estate must soon be distributed to his successors in interest. This fact makes it desirable that each prospective heir among the foreign nations be in a position to make *valid* claims to certain portions of the empire. It will be necessary for these heirs to be on the spot to command the greatest possible influence in order to secure the greatest estate of modern times, if not the greatest the world has ever known. The promises of reward in America were, and likewise those in Africa are, small when compared with the opportunities for national spoils which a division of the Chinese empire now offers. Commercial China is perhaps worth twenty Africas. It is only within the last few years, or indeed the last year or two, that these conditions in China have been so manifestly apparent. China was thought rather undesirable any further than her small foreign trade offered advantages, and chiefly to England, whose claim nobody seemed to question. Since, however, the war with Japan demonstrated the lethargy and want of national sentiment in China, and whatever sentiment toward that country has arisen, the Chinese themselves do not appear to encourage that exclusiveness which it seems to be the wish of a corrupt government to maintain. For that reason new enterprises and mam-

moth undertakings are under way for the purpose of developing the latent resources of commercial life in China. Great projects are afoot, and the commercial industry of so many millions of people must afford vastly increased opportunities to nations dealing with her. Russia is there, for the most part, to encourage territorial aggrandizement and obtain all the concessions necessary to promote the mammoth scheme connected with the great Trans-Siberian railroad. France seeks territorial advantages on the south; Germany and England are facing the center of the Celestial Empire as the two most prominent antagonists; for central China offers vastly greater opportunities for trade and commercial enterprises than either the north or the south.

One thing is apparent, and that is that Germany is encouraged openly by Russia and tacitly by France. Both of these countries would gladly curtail England's great commercial advantages in China. We have hardly come to realize the commercial conflict which today is going on between Germany and England. It perhaps may seem unimportant when its present status only is taken into consideration; but it is marvelous when its unparalleled growth within the last ten years becomes manifest. To surrender the commercial advantages which England has hitherto exclusively enjoyed would be as menacing to the industrial life of England and the welfare of that kingdom as an encroachment upon its territorial domains, if, indeed, England could not afford to lose much of her territory rather than suffer an invasion of her markets. This is manifest in all English writings, echoed by the dailies, and soberly and conservatively set forth by her great magazines, of which the following from the pen of W. T. Stead is a fair representation:

"It is that our industrial and manufacturing supremacy, the basis upon which the whole edifice of the empire rests, is now for the first time seriously threatened by the competition of Germany on the one hand and by that of the United States on the other. Those who have studied the subject most closely are the most alarmed at the significance of the omens which in the present foreshadow the course of events in the future."

The murder of these missionaries must have seemed to many a German a godsend to the commercial advantages of Fatherland. Germany's navy is today in Chinese waters not to measure arms with that of any great power. Germany would be a loser in a contest even with Japan. The squadron is there simply to dictate terms to the Emperor and officials of China, and to secure for the German trade those secret advantages that come within what is popularly called the national sphere of influence.

# COST OF WAR.

BY HENRY RICHARD.

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Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse on every hill-side, and in every valley over the whole earth; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another around the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like a universal holocaust to heaven.

[The above awakened the slumbering muse of one of Zion's old poets, the author of that splendid heroic lyric, O SAY, WHAT IS TRUTH? for with the above he sent us the following verses on WAR:—EDITORS.]

## WAR.

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A lady, talking with the Duke of  
Wellington, once proudly said—  
"A victory is a glorious thing, sir,"  
But he sadly shook his head.

In answering her the Duke's remark was  
Like this, which I here repeat—  
"Than victory there is but one thing worse,  
"That one thing, ma'm, is defeat."

*IMPROVEMENT ERA.*

War is debt and bonds and taxes,  
Principal and interest too.  
Interest makes debts more than double,  
Ere is paid all that is due.

War produces untold suffering,  
Cripples, widows, orphans makes,  
Thousands sends to graves untimely—  
Every thing it wants it takes.

War is waste and reckless ruin,  
Equity and morals go.  
Hatred, famine, plague—all evils  
In war's path relentless flow.

"War is hell." So Sherman called it,  
Hell upon the earth indeed.  
War is all crimes concentrated,  
War's their harvest and their seed.

War is rapine. That's sufficient  
To disgust an honest man.  
War is murder. That should put it  
Under universal ban.

Hail! That grand Millennial era,  
When dread war's alarms are o'er—  
Swords and spears and guns abolished,  
Nations shall learn war no more.

JOHN JAGUES.

## SYMPOSIUM OF BEST THOUGHT.

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IT is often urged by the speakers of our church that our young people should study the principles of the gospel, that they may be prepared to carry it to the nations of the earth; but we should rather study them that we may understand and obey them, and by so doing escape the consequence of ignorance and sin, that we may fully enjoy the things of heaven.—*Harry W. Matthews, Taylorsville, Utah.*

OUR ARTICLES OF FAITH—How simple, yet beautiful and explicit are these inspired statements! Boundless in magnitude, and elevating in the nature of their teaching. How comprehensive in their application to humankind!—*N. S. Pond, Pocatello, Idaho.*

THE CHARACTER of a young man's home is generally reflected in his conduct in society. If his home training makes for honesty, virtue and purity, his influence on society will be good. If contrary conditions exist at home, his influence in society will be dangerous, and he an object to be spurned. There may be exceptions to this general rule, yet the chips usually resemble the block from which they are hewn.—*Peter Frost Benson, Cache Co., Utah.*

A WISE man tells not all he knows, nor half he thinks—much less what he imagines.—*James B. Walkley, Draper, Utah.*

YOUTH OF Utah, let us receive heartily the exhortations of our superiors, interest ourselves in the institution that has for its object the cultivation of a knowledge and the application of the eternal principles of the great science of life. Then our Young Men's associations will include within them, morally, the strongest body of young people on earth.—*D. J. Lang, Salt Lake City.*

NOTHING MORE completely baffles one who is full of tricks, as integrity in those with whom he deals.—*John L. Haynes, Roset, Utah.*

THE MINISTERS of the world study, write, then speak what they have written; the ministers of the gospel of Christ study, speak, then write what they have spoken.—*Douglas M. Todd, Logan, Utah.*

THE MEN of today were the boys of yesterday. The boys of today will be the men of tomorrow. And the measure of energy and resolution with which the boys of today apply themselves to the development and culture of their minds, will also measure to them the distinction with which they will be known among their fellows tomorrow.—*Harden Bennion, Vernal, Utah.*

NEVER NOTICE the errors of others for the purpose of showing their faults, but with a view to aid them to see and guard against them.—*Z. N. Decker, Holbrook, Arizona.*

THE STARS speak in a most solemn manner of the glory of God, but in a language little understood by man; because he does not comprehend their glory nor their power, neither their beginning nor end.—*H. De Bry, Ogden, Utah.*

TAKE AWAY the Living Oracles of God from the church, and thus break the chain of revelation—what a deplorable condition the Church of Christ would be in.—*Wm. Ira Porter, Bryce, Arizona.*

THE SALOON is more destructive to the human family than the sword, for it not only causes men to lose their lives but their souls also.—*Geo. K. Riding, Panaca, Nevada.*

DO EACH day the first duty that presents itself. It is the only sure way to success and happiness. We cannot step over the minor duties of life and expect to achieve success, no more than a child can read before it has learned the letters.—*O. A. Fuller, Mill Creek, Utah.*

TO EACH person God gives at birth his sole capital, time and talent. Nothing else is absolutely his. He may inherit money, but that properly belongs to another, its producer.

On the wise investment of his time and talent depend the profits of his life, and the terms on which he may exchange his earthly talents for those of a higher order, and his time for eternity.—*Willard Done*, Salt Lake City.

TO THOSE who set their mark of spiritual development high, how desirable the condition—to be so worthy of the spirit of God, and so ready to hear and quick to understand and follow its promptings, that every word and act would be the expression of divine wisdom.—*Wm. A. Hyde*, Downey, Idaho.

WHAT WILL contribute most to the success of Mutual Improvement in Zion? To have a set time for the meeting of these associations throughout the whole church. As long as dances, concerts, theaters, etc., are held on the same night as the association meetings, we shall fail to achieve the best success in Mutual Improvement work.—*Chas. A. Welch*, Morgan, Utah.

THE PROOF of truth is the fruits thereof—None can show better fruits than the Latter-day Saints.—*Wm. Lester*, Salt Lake City.

IN MY estimation the youth of Zion can find no better occupation than to study "Self," beginning in this study with the "Life of our Lord and Savior," as laid out for Mutual Improvement workers; those who are fortunate enough to graduate from this course are fit subjects for the responsibilities of the priesthood of the Son of God.—*A. T. W.*, Woods Cross, Utah.

LIVE AS you should never die; and live as you should die tomorrow.—*Andrew Christensen*, Mill Creek, Utah.

MY BEST thoughts are those which lead me to reflect upon God and his love for us his earth-children. My thoughts on this line to me are like a mine which the deeper I dig into the brighter are the gems it contains.—*Fred Rallison*, Whitney, Idaho.

ECONOMY REQUIRES the power to resist present gratification. It does not make money an idol, but regards it as a



useful agent. It may be styled the daughter of prudence, the sister of temperance, and the mother of liberty. The divine Master said, gather up the fragments that remain, so that nothing may be lost.—*John Lingren*, Idaho Falls, Idaho.

THE MOST desirable things, in my judgment, are discernment to see our own imperfections; and power to educate ourselves above them.—*Edward Davis*, Afton, Wyo.

MY HEART swells with joy at the remembrance of an expression of a sister whose house we visited in Sanpete as Mutual Improvement missionaries; when we made the nature of our errand known, she exclaimed, with tears in her eyes, "God bless you, brethren, this is the fulfillment of a revelation given to my husband twelve years ago in which he saw the elders visiting the saints at their homes, and preaching the gospel to the youth of Zion."—*C. W. Rockwood*, Centerville, Utah.

SPEAK NOT against God's organized authority that is upon the earth, nor allow it to be done by others in your presence without protest.—*H. B. Clawson, Jr.*, Salt Lake City.

WE SHOULD so live in the present as to be improving on the past, and building for the future.—*Geo H. Wallace*, Salt Lake City.

AN EDUCATED man with no self-confidence is a wheelbarrow with but one leg. While some one is holding it up and pushing it along, it is a benefit to the world; but it cannot stand alone.—*E. D. Partridge*, Provo, Utah.

NEVER BE too busy to work for the Lord.—*James Sanders*, Murray, Utah.

THE SEEKER after truth at the shrine of knowledge is made aware at the outset of his quest that light and intelligence are unlimited. He stands abashed at the portals of knowledge, realizing that the broad expanse confronting him is only limited by the universe. Each advancing step unfolds new truths to his gaze, until like the astronomer gazing into the realms of space, he sees new worlds opening up before him, each blazing with effulgent light, portending other worlds beyond.—*Arthur F. Miller*, St. George, Utah.

## A SUTTEE.

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[In years past the Latter-day Saints were frequently referred to the suppression of the SUTTEE in India by act of the British Parliament, as a precedent and justification of certain congressional enactments against some features of the marriage institution of the Church of Jesus Christ of Latter-day Saints. In all those years, however, we do not remember to have seen or heard a description of A SUTTEE by an eye witness. Recently, however, in our casual reading of an old book, we came upon the following description of that once religious rite among the Hindoos; and because of the use that was once made of this practice of SUTTEE in the controversy which in past years was waged among us, we thought perhaps a description of A SUTTEE by an eye witness would be of interest to our readers.—EDITORS.]

To an Englishman, the religious ceremonies of the Hindoos are well worthy of attention, from their antiquity, from the strictness with which they are performed, and, some of them, from their peculiar tendency. Amongst the most curious of them, is that which enjoins the wife to burn with her deceased husband.

I have had an opportunity of observing this ceremony, with what I conceive to be unusual advantages, and therefore wish, through the medium of your work, to communicate an exact account of that which I have not hitherto seen so particularly described in any books relating to the manners and customs of the natives of India. I do so at the present moment, because both the Parliament and the public seemed to have turned their attention very particularly to this subject. Having received information that a woman intended to burn herself with her husband's body, on a particular day, a little beyond Chitpoor, a village in the environs of Calcutta, just beyond the limits to which the authority of the supreme court extends, I proceeded to the spot about nine o'clock a. m., on the appointed day. The place selected was a quiet se-

questered spot, of no very considerable dimensions, and surrounded by high trees, except on the side where it was bounded by the Ganges. I found the deceased (a young man of the Writer caste) placed on a small bedstead near the river side, and attended by some of his male relations. At the distance of a few yards the wife remained in a close palanquin, accompanied and surrounded by several females, with some of whom she occasionally conversed through the Venetian windows of the vehicle. On inquiry, I found that she had been married four years, had but recently cohabited with her husband, and was then but just thirteen years of age. When I saw her shortly after, she seemed to me, from her size and composed matronly manner, to be some years older.

A square pile, consisting of dried wood, and sufficiently large to contain with ease the bodies upon it, was erected just above high-water mark, and between three and four feet from the ground. The man's body, which had been previously taken to the river and washed, and over which a slight covering of a species of gauze had been thrown, was by some of the relations taken up and placed upon the pile. Notice was then sent to the women, to acquaint them that 'all was ready.' As I heard the order given to summon her, I instantly approached the palanquin, in which the woman lay, and there being very few persons present, succeeded in getting within about three feet of her. When the doors of the palanquin were opened, with much firmness in her general appearance and demeanor, but with a slight degree of hurry in her step, she proceeded towards the river. Her whole appearance was peculiarly interesting, independently of the solemn rite she was then about to perform. She was young; uncommonly fair for a Bengal Hindoo, well formed and grown, and with a very animated and sensible countenance. Her male relations joined hands and made a ring around, but very close to her; and her father, on whose arm she leaned, and in that order proceeded to the river, occasionally called on God ('Hurree Bhole'—God speak!) to evince his satisfaction at the act about to be performed, or, 'to receive the sacrifice propitiously.' As she passed the pile, she stopped for an instant, and looked very earnestly at the body. She pro-

ceeded to the river, bathed (surrounded and nearly protected from my view by the other women), and offered to the Ganges certain sweet smelling flowers and fruits. She called on several of her female friends or relations to approach, and having taken the bangles (armlets of gold or silver) from her wrists, and other gold and silver ornaments from her neck and different parts of her person, gave to each of the women some one article. Her eye, once or twice, met mine, and she slightly and gently smiled. A Bramin now approached and read to her some passages from the *Shaster* (the Hindoo Scriptures), the words of which she repeated correctly and calmly after him. She then took off her upper garments, which were of pale yellow muslin, and her father wrapped round her several yards of a dark-colored red silk. Round each of her arms a small packet, containing, as I was informed, betel and certain aromatic seeds, was tied. A large quantity of boiled rice, and a sort of comfits, was put into a fold of her dress; and with a cheerful alacrity in her air and manner, and a placid smile on her countenance, she proceeded towards the pile, close to which I followed her. On her way to the pile, she dispersed amongst the surrounding spectators large handfuls of the rice and comfits. Her father led her round the pile, and after one circuit, whether from eagerness to finish the ceremony, or from ignorance of its forms, she attempted to get upon it, but was prevented by her father until she had completed seven entire circuits. She then mounted the pile and lay down by her husband. One of the relations placed her left arm over her husband's neck. Her countenance was still unaltered. They next placed over both bodies several alternate layers of wood, straw, a sort of tow called 'Jute,' and other combustible matters, and concluded the whole by emptying several pots of ghee (clarified butter) or oil, and of pounded resin over the pile. Her face was still visible, and a near relation at this moment gave her some boiled rice to eat! which she apparently swallowed! the dead man's portion being laid down before his mouth on the pile. They next covered the faces of the two bodies, first with a muslin cloth, and then with some tow; and two of the male relations went rapidly round the pile three times with

lighted flambeaux in their hands, touching, but not setting fire to each of the corners as they passed. At the conclusion of this ceremony, one of them presented his flambeau to the girl's father, who, with a wild look and unsteady hand, eagerly ran to the windward corner of the pile, and averting his head set the whole on fire, crying out as before 'Hurree Bhole,' in which ejaculation he was joined by most of the relations, who at the same time continued to throw large quantities of pounded resin on those parts of the pile which had already kindled.

The whole in an instant was one sheet of fire; and now, when interference was too late for the preservation of the woman, a circumstance occurred, that made me and the only two other Europeans who were present, bitterly regret that we had not endeavored to prevent this brutal sacrifice to a savage and inhuman superstition. As soon as the pile had been fired, the band of native musicians, chiefly consisting of players on a species of drum, called a Tom-tom, and on cows' horns and other instruments more remarkable for their discordant noises than for any musical quality, struck up a din well calculated to drown all human exclamations. Notwithstanding the uproar, as I stood very near to the pile, I distinctly heard the woman shrieking loudly, and calling for help repeatedly for nearly a minute, when, happily, either the smoke or the flames put an end to her life and dreadful sufferings.

From the time of her leaving the palanquin till her death was about fifteen minutes. When the whole pile was consumed, and the rising tide had nearly reached the spot where it had stood, the ashes were carefully collected and thrown into the Holy Ganges.

In the foregoing relation, I have most literally adhered to facts; and have only to add that I have not used one epithet, throughout the whole, that did not suggest itself during the performance of the ceremony.

# THE HAWAIIAN ISLANDS AND ANNEXATION.

BY PROF. BENJAMIN CLUFF, JR., PRESIDENT OF THE BRIGHAM  
YOUNG ACADEMY, PROVO, UTAH.

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In response to a request from Senator Frank J. Cannon, I left San Francisco January 26, 1898; for the Sandwich Islands. Mr. Cannon desired to be informed in relation to the attitude of the Hawaiian people toward the subject of annexation to the United States. My mission therefore was among the Kanakas.

Going to these Islands was, to me, like going home; for I had spent five years of my boyhood and three and one-half years of my maturer life among the natives; had learned their language, learned to eat their food, and had, in fact, come to look upon them as friends and neighbors. I felt, as I imagine one would feel who, having been brought up among rural surroundings, returns to the old homestead after an absence of eighteen or twenty years of life in the city. Laie seems more like home to me than any place in Utah.

I reached Honolulu on the night of February 1st, and the next day began my investigations, which continued until March 6th, when I boarded the steamship China for San Francisco.

Perhaps three-fourths of the Hawaiian people, or nearly that number, are primarily opposed to annexation. The other one-fourth, which in my judgment represents about one-half of what would be called the intelligent, thinking people are primarily in favor of annexation to the United States. Upon inquiry, I discovered that the main reason for opposi-

tion to annexation is a desire for the restoration of the monarchy; in other words, the natives desire that change which will bring back their queen. Almost all of the women are Royalists, a fact which might easily have been guessed. Briefly stated, the Royalists' arguments are as follows:

From time immemorial the natives have possessed the land and their chiefs have ruled over the people. Since the time of Kamehameha I. the Islands have been united under one ruler, until the so-called revolution of 1893 replaced the monarchy by a provisional government, which in turn was replaced by a republic. This revolution was not a revolution in fact. The people in power now could not have possessed themselves of the government, had they not been assisted by the American marines from the warship *Boston* then in the Honolulu harbor. The queen's forces were in possession of the government buildings, had guns and ammunition, and could easily have subdued the rebellion; but just at the critical time, the American soldiers were landed, brought close to the royal palace, and equipped in every way for active service. It was reported about town that these soldiers would support the revolutionary party at all hazards; and the queen's forces, knowing the utter uselessness of fighting against the United States, surrendered and decided to appeal to Washington for redress. That appeal is still being made, and should the authorities at Washington refuse to reinstate the queen, the appeal will be made to England; and should England refuse, to Germany, or to Russia, or both; and so on until all the nations of the earth have been appealed to, or the queen has been restored.

Among the less informed people, and among some who might be classed as intelligent men, the belief is quite common that in case of annexation the natives would be driven to the mountains, and be treated like the Indians of the west, or rather as they have heard the Indians are treated; that their lands would be taken from them and their property confiscated; that they would be ostracized from society; and that there would be a great rush of tramps and beggars such as infest large cities like San Francisco. Some even think they would be enslaved like the negroes of the South.

On the other hand, the annexationists assert that the Islands were never wholly under the rule of a Kanaka king; that Kamehameha I. never could have conquered the other chiefs but for the assistance he received from the white men, John Young and Isaac Davis, who with their brass cannon belching fire terrified and put to flight the king's enemies, and that from the time of Kamehameha I. down to the reign of the present queen, the whites have always played an important part in the affairs of the government. They assert, further, that there had been, during several successive reigns, so marked a degeneracy in the ability, intelligence, and morality of the kings that in the time of Kalakaua there would have been an overthrow of the kingdom had not that monarch signed a constitution which virtually made him a figurehead in the government and placed the reins of power in the hands of responsible men.

As early as 1855 the merchants and missionaries had almost despaired of any orderly or Christian-like conduct among the rulers. Despite good counsel and good instructions, each one became a worse spendthrift and a greater debauchee than his predecessor. The fourth Kamehameha was known by all as a sot and a murderer. Kalakaua illegally sold lands and franchises, using the money therefrom in gambling and drinking; illegally caused an opium license law to be passed, then sold a monopoly of the drug to a Chinese merchant for \$75,000, and again to a syndicate for \$80,000, leaving the first buyer, who had already paid his money, destitute. This scandal led to a popular uprising in 1887, which nearly overthrown his throne. It was at this juncture that the king was forced to sign the new constitution.

At the death of Kalakaua, his sister, Liliuokalani became queen. A contemporary states that "the policy of the queen left her civilized subjects no alternative between the tolerance of crime and her overthrow. From the outset she paid little heed to her reform ministers, of the better element in the privy council, or of the white society about her. Instead, she was guided in the main by the sentiments of a Tahitian blacksmith, since known to controversial debates about Liliuokalani's private life, as Paramour Wilson; and who as



marshal of the kingdom, had a high official place at court." Subsequent events proved that the queen was determined to make herself queen in power as well as in name, and her first step was to secure the election of an obsequious legislature, one that would do her bidding. This done, she had a lottery bill passed, by which at least a million dollars could be made; for about this time the Louisiana lottery had been driven from New Orleans and was ready to seek another place, and no place in the world was better suited for their work than Honolulu. It was definitely known from the first that the queen inclined to return to heathenism, and had around her, like the chiefs of ancient Hawaii, Kahunas, who would perform idolatrous worship. But that which immediately brought on the revolt of the white people was a determination on the part of the queen to promulgate a new constitution which disfranchised all white people except those who were married to native women; and one, therefore, which would give the queen almost absolute power, especially over the taxes and revenues of the country, and so place the property owners at the mercy of her unqueenly avarice.

When the new constitution was brought for the signatures of her cabinet officers they refused to a man to attach their names. They had been on the streets, and had learned from unmistakable sources the consequences that would follow the promulgation of such a law. They advised the queen to desist, but she replied: "Gentlemen, I do not wish to hear any more advice, I intend to promulgate this constitution and to do it now." The advice of her officers prevailed, however, for the time being, and she reluctantly consented to postpone her contemplated action.

In the meantime, the whites, having now lost all hope of peace and order under native rule, determined to take the government into their own hands. A committee of safety was appointed which called a mass meeting to consider steps for the abrogation of the monarchy. The call set forth the claim that the queen's action was revolutionary, for she had solemnly pledged herself, on taking the throne, to support the constitution; that this oath had been broken when she endeavored to promulgate another constitution. The action

of the whites was, therefore, a counter-revolution. At the mass meeting, which was held the next day, the action of the whites was open and above board, and known to the government officials. If they felt confident of putting down the rebellion they surely would have made arrests at the time of the conspiracy. Marshal Wilson, it is said, did indeed propose to arrest them, but he was easily dissuaded. At this time nothing had been said about landing marines, or appealing to the United States minister for assistance. It is well known that America holds by far the greatest interests in Hawaii—interests exceeding those of all other nations combined, including the Hawaiian nation itself, and the bulk, or about ninety per cent. of the whole trade is with the United States.

It was but natural, therefore, as matters took on a more serious aspect, that the American residents of Honolulu should appeal to Minister Stevens for protection of life and property, and should request that United States marines be brought on shore as a precaution against violence. Minister Stevens was very careful, however, to do nothing or say nothing that would lead any one on either side to expect aid in the revolution that seemed brewing. He did, however, that which was his duty to do; he assured the residents that their property and their lives should be protected.

The following order was issued by G. C. Wiltse, under instructions from Mr. Stevens:

"U. S. S. Boston (second rate.) Honolulu, (Hawaiian Islands), January 16, 1893—Lieutenant Commander W. T. Swinburne, United States Navy, Executive Office, U. S. S. Boston.

Sir: You will take command of the battalion and land in Honolulu for the purpose of protecting our legation, consulate, and the lives and property of American citizens and to assist in preserving public order.

Great prudence must be exercised by both officers and men, and no action taken that is not fully warranted by the condition of affairs and by the conduct of those who may be inimical to the treaty rights of American citizens.

You will inform me at the earliest practicable moment of any change in the situation. Very respectfully,

G. C. WILTSE, Captain U. S. Navy, commanding U. S. S. Boston."

On the 17th of January the revolutionary party assem-

bled near the government building, having under their control nearly one thousand well armed men, and there promulgated the decree abrogating the monarchy and establishing a provisional government. Not a gun was fired. The queen and her troops had possession of the palace and grounds; they were well armed, and if they had not been afraid, would surely have done something at that time. It is true the United States marines were on shore, but not one of them pointed a gun, or threatened to point a gun; and it was pretty well known, at least to the revolutionary party, that no assistance could be expected from them.

The whites further assert that the claim made by the Royalists that the Americans intimidated them, and thus indirectly, if not directly, aided in the revolution, and that had it not been for the marines they could easily have put down the rebellion, was an after-thought—resorted to when they saw the political weight such a stand would have with the United States and its people.

This in brief is a statement of the two sides, as I gathered the facts from the natives and whites. It is proper to state that President Cleveland in the beginning of his administration sent a commissioner, a Mr. Blunt of Georgia, to investigate the affair, and that on the strength of his report, he ordered Mr. Willis, who had been appointed minister, in place of Mr. Stevens, to restore the queen, on certain conditions, among which was the pardon of all who had taken part in her overthrow.

In answer to Mr. Willis's questions as to whether or not she would pardon the revolutionists, she replied, so it is stated: "No! There are laws in my kingdom to deal with these men and they should be dealt with and executed according to law," or words to that effect. This astonishing answer was too much for Mr. Willis, and a revenue cutter, in waiting, was sent immediately to San Francisco, where dispatches were forwarded to the President, informing him of the queen's stand. In the meantime congress had asked for all information concerning the Islands, and the matter was referred to the senate. It is proper to say also that the little republic was not to give up its life without a struggle. Neither was it to be cowed or

frightened by the presence of Uncle Sam's warships. It had guns and ammunition, a number of men, many of whom had fought to put down the rebellion in the United States, and were still connected with the Grand Army of the Republic. They were willing now to defend the little Island republic. Mr. Cleveland, therefore, found restoration to be no easy thing.

I must confess that, feeling as I do towards the natives, having lived with them so long, having partaken of their hospitality, having labored with them, I was inclined myself to think that it would be far better if some compromise could be effected by which the queen might be restored under certain limitations acceptable to the interests of all parties. Such a compromise, thought I, would surely be acceptable to the whites; for my readers must understand that they own nearly seventy-five per cent of all the wealth and pay nearly seventy-five per cent of all of the taxes, and, therefore, their interests are proportionately large. Further, quite a large percentage of the whites are native born, and Hawaii is as much their home as America is ours.

But I was not long on the Islands and had not talked widely with the people, especially the Royalists, when I saw the impossibility of restoration. In reality the government has been run for a great number of years on just such a compromise as I had in view.

Abrogation of the monarchy had been advised by some even in the time of Lunalilo and thereafter at different periods. But the missionary element was very loth to consent to any change so long as the rulers were not wholly antagonistic to the material interests of the kingdom. Hence in the time of Kalakaua a compromise was effected by which he was permitted to keep the throne, but was given little power to do injury to the interests of the Islands. But when it was impossible to endure any longer the policies and mistakes of the rulers, the rulers were removed and the republic established. I do not say that the natives have been properly treated in this overthrow. Perhaps the government has done as well as it could and is now doing as well toward them as it can, but I do not think that in their present mood they will permit it to do much.

Chiefly responsible for this condition of affairs is the Royalist press which incessantly poisons the minds of the people towards the government and towards every policy that the government pursues, including annexation. This press does not argue, does not discuss, it only asserts. It appeals to race prejudices; it works upon the imagination and upon the fears of the people; and in that way it is their greatest enemy, for they would do more for themselves if they understood the situation.

The petition they sent to congress is a specimen of their blunderings. Over 21,000 names are on the petition. In some cases, I was reliably informed, one person would sign as many as one hundred, and even one hundred and fifty names, and then another person would sign the names of all whom he could think of, and thus many duplicates appear. The names of children two years of age are signed in a bold, masculine hand, and I was told that children not yet born, but expected soon, had their intended names signed. This, however, may not be true. Investigations regarding this petition have been carried on in congress, and I find that the statement made to me regarding it are borne out by facts. Each page of the petition is certified to before a notary public by the presidents of the patriotic societies. Thus their cause has been greatly weakened, as it is continually weakened, by exaggerated statements and false representations.

My labors began at Laie, where I engaged two natives, one favorable to annexation, the other to restoration, to accompany me around the Island. At our meeting Feb. 6, which was attended by two hundred or three hundred people, I first explained my mission, then invited the natives to speak and asked them to express their views and wishes freely. Moses Nakuaau was the first speaker. He favored immediate annexation, giving as his reasons that "this government needs the protection of a stronger power. The queen cannot be restored because she has proven her unfitness to rule. Peace cannot come, therefore, nor prosperity, except through annexation." He was followed by Keanu Nainoa, George Kekauoha, and others, leaders in the Royalists societies. They expressed the feelings of the great majority in attendance, on

opposing annexation, on the grounds that they desired the queen restored to her throne. "The United States," they said, "has been instrumental in the overthrow and it should be instrumental in the restoration of the queen."

In answer to the question, "What will you do in case the United States does not restore the queen?" they replied, "We will petition England for restoration."

"Suppose England will not aid you?"

"We will then petition other powers."

"Suppose after you have petitioned all other powers, you are still refused, would you prefer the present government or would you prefer annexation to the United States?" To this, the speakers could not answer until they had consulted their leaders in Honolulu. But a young man, Kekuku by name, spoke for himself and not for the society of which he was a member. Said he, "I want primarily the restoration of the queen; but if this should be impossible, if the queen cannot be restored, then I think it would be better for the Hawaiian people to have the Islands annexed to the United States."

His sentiments, I believe, were shared by a majority of those present. It was quite proper for Nainoa and Kekauoha and the leaders not to answer the question because their answers might be interpreted as an official expression from the societies. It was proper, however, for Kekuku and other lay members to express their opinions, which they did. One man whose name I have forgotten, and who, evidently, was a constant reader of the Royalist press, made the startling announcement that in his opinion, should the Islands be annexed the natives would have to flee to the United States, as there would be no protection for them on the Islands. He was surprised when informed that by annexation, the Islands would become a part of the United States and thus afford the same protection as would be found in Washington or any of the states of the union.

After returning to Honolulu and laboring there for some time, I sailed to Maui in company with Moses Nakuaau, and from there, after a few days, to Hilo, Hawaii.

On Maui we visited Lahaina, Wailuku, and Paia. At

one of our meetings attended by about thirty Hawaiians, it was the unanimous expression of the house, first, that they desired restoration of the monarchy; second, if monarchy could not be restored, they desired annexation to the United States. In Wailuku, I met an intelligent man who preferred the present form of government to annexation. From this island we sent nearly one hundred names attached to a petition to Mr. Cannon favoring annexation. We probably obtained the names of two-thirds of the annexationists living at the places in which we labored. The others could not be obtained, principally because the people were absent. Some favoring annexation would not sign, stating they had already sent their names to Honolulu.

From the town of Hilo, Hawaii, my native friend obtained fifty names of intelligent persons desiring annexation. I had instructed him to go only among those who would be classed as intelligent people, as the names of others, for or against, would have little or no bearing. He reported twenty others whom he either did not see or who were unwilling to sign, principally for family reasons. The women are much stronger Royalists than the men, in all parts of the Islands; and while some men secretly favor annexation, realizing that it would be best for their people, they dare not openly make the assertion for fear of a family row. Two or three who were seen at home in the evening requested Mr. Nakuaau to call at their places of work the next day and they would sign, as their wives were opposed to annexation.

The leading Royalists whom I visited in Hilo were John Brown, Henry West, and John T. Baker, all well educated half-whites. Do not attach any particular significance to the fact that these are half-whites, for among the Hawaiian people, the child is what the mother is. If the mother is a great chief and the father not, the child is a great chief; but the child whose mother is of the lower caste, and whose father may be of the higher, is considered of the lower caste. A half-white, where the mother is a Hawaiian, is as much a Hawaiian as the mother, in the estimation of the people.

I consider Mr. John T. Baker the most intelligent Royalist I met outside of Honolulu. His language is almost clas-

sic, and I spent a very pleasant evening with him and his family. He favors the restoration of monarchy. Kalakaua was a friend to him, helped him in his times of poverty, and leased him a large tract of land at a low rental, from which he now derives a considerable income. He could not, therefore, he says, take any stand antagonistic to Kalakaua's sister, or, using his own words, "Should I oppose the queen, the spirit of Kalakaua might look down upon me disapprovingly." He said further, if some one had come among the natives just after the overthrow of the monarchy and had explained matters to them as was now being done, the attitude of the people would be different. "But," said he, "the government startled us, then wholly disregarded us, pushing us away, and now it is hard for them to do anything with us. When you beat a wild mule over the head (I use his own figure) it is hard to tame him afterwards." His wife was governess of Hawaii under Kalakaua, and he governor under Liliuokalani.

Mr. Brown and Henry West were together when I met them, laboring for the government at \$3.00 per day building a pier in Hilo harbor. They both favor restoration, and to my question as to whether or not they would prefer annexation to the present government, should restoration be impossible, they would give no answer. Realizing that it would be impossible to maintain peace throughout the Islands without some protection even after restoration, they expressed themselves to the effect that they would favor annexation after the monarchy had been restored. "Let the request come from the native people to the United States," said they, "and all will favor annexation." They think that it is the duty of the United States, since through its influence the queen was overthrown, to restore her again.

Summing up, therefore, to the best of my judgment I should say that at least one half of what might be called the intelligent, thinking natives favor annexation unconditionally; and that the other half together with the great bulk of the people that usually follow leaders, favor the restoration of monarchy. But, should it be known that monarchy cannot be restored, the great majority, both of those who are



now Royalist leaders and those who are their followers, will favor annexation in preference to the present form of government. I am further of the opinion that if the truth could be explained to the people by someone in whom they would have confidence, three-fourths of the intelligent people together with others who would follow them would primarily want annexation.

Let me add that the Hawaiian people are not low and degraded as some anti-annexationists would have us believe. I met but one person on the Islands that could not read and write. They have had compulsory education there for years, and almost every one is versed in reading, writing, arithmetic, geography and history. They are especially well acquainted with the history of their own Islands, and with an outline, at least, of the history of the United States, still, like the peoples of other nations, the few lead and the many follow. Neither are they naturally a lazy people. They do not like work, but one usually dislikes that which one is unaccustomed to. For generations they have lived in comparative ease, the earth producing nearly all the necessities of life. They are, therefore, unaccustomed to daily toil.

Under new conditions, with proper instructions and care on the part of their leaders they will soon, in my opinion, become an industrious people.

Much has been said about leprosy. Twenty years ago it was a common thing to see a leper; today it is uncommon. During all my travels, and I was particularly watchful, I never saw a case. There are lepers on the Leper Island, but they are banished, and cared for by the government. I think, therefore, that leprosy is doomed, and that by another generation it will be as rare as among us.

The question has also been asked me, if I thought the present government could endure should annexation be refused. Unhesitatingly, I say yes, but not without trouble. I believe that there will be revolutions and bloodshed, uprisings and discontent, and property will be unsafe in a very few years if the Islands are not annexed. Through it all the government may have power to endure, but it will necessarily have to pass through these trials before contending fac-

tions will have confidence in it. It may never be very stable, and the interests of the United States, and the commercial importance of the Islands to the United States are such that it is only a matter of time when they will be annexed, if they are not annexed during the present session of congress.

There is one more question, however—that concerning the legality of the revolution. Did the United States illegally interfere, or did they not? To this, I will let others who understand the situation better than I, answer. But in my opinion the overthrow of the monarchy sometime or other was as inevitable as the dawn of a new century. Wherever the Anglo-Saxon blood comes in contact with the blood of inferior peoples, it rules; and in Hawaii was repeated in a mild and peaceful way the evolutionary steps that took place in America. The white man came and he conquered the Indians. He purchased their lands from them, crowding them farther into the wilderness. Time and again they took decisive stands to stem his onward march, and time and again they were beaten farther back, for this march was destiny. So in the Sandwich Islands, from the time John Young assisted Kamehameha in conquering the Islands, the rule of the Hawaiian people was doomed, and every decade since then has brought its end nearer. The revolution that overthrew the queen was more a step in the grand evolution of events than it was a revolution, not perhaps the final step, but an important one. Had it not come in 1893 it might have come in 1894, or later, but come it would.

## EDITOR'S TABLE.

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### WARS AND WAR CLOUDS.

These are the days when there are wars and rumors of wars; days when the whole world seems to be in commotion and suspense that is growing painful. Within the past three years there has been war between Japan and China; between Greece and Turkey; Italy has been humiliated in her war with the Kaffirs in eastern Africa; England has been vexed by uprisings in India, and half threatened coalitions in Europe against her; Austria has been on the verge of revolution, which threatened the very existence of the dual empire, through troubles arising from race jealousies among her heterogeneous people; France has been upon the verge of an uprising against the Jews within the republic; a state of war has existed in the island of Cuba for two years, and has resulted at last in bringing about strained relations between the United States and Spain, and both countries are actively engaged in making preparations for war. While all this has been going on more serious complications have arisen in the far east. There the great nations of Europe have suddenly confronted each other in attitudes, to say the least, extremely threatening. China unquestionably is in the throes of dissolution, and the great nations of Europe, that is to say, Russia, France, Germany, and England, are hovering about the dying empire like vultures about a carcass, each to rend and tear for himself and devour with greedy haste, so much as he may be able to pluck away. These great nations are now armed and equipped for war as nations never before were prepared. Engines of destructive warfare have never before attained so great perfection as now, and armies have

never before been so completely disciplined for war, and navies never before so formidable. The loss of life and treasure in the event of war under these circumstances is something fearful to contemplate, and may well make statesmen, parliaments, and monarchs hesitate to be the first to draw the sword.

And yet war will come, fearful, terrible, nation-destroying war. It may not come from present complications, the fencing of the nations may go on for some time to come, but the nations are surely drifting towards a crisis in their affairs, the end of which will be the dreadful shock of battle, of devastating war, which, when it is over, will doubtless leave the political map of the world very materially changed.

It is with no feeling of pleasure that we contemplate such a prospect. We would rather think of men beating their swords into plow-shares and their spears into pruning hooks and the nations learning war no more than to think of them pursuing an opposite course; but one cannot close his eyes to the trend of events, to the increased rapacity of nations as manifested in their "earth hunger," in commercial jealousies, and the desire for supremacy. Nor can we ignore what God has revealed upon this head. In that great revelation which the Lord gave through the Prophet Joseph Smith concerning the great war of the Rebellion, he also spoke of other wars which should involve other nations, and of other calamities which should bring distress upon mankind. The language is:—

And the Southern States shall call upon other nations, even the nation of Great Britain, as it is called, and they shall call also upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations, \* \* \* and thus with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the fierce and vivid lightning, also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations.

With such a prediction as this standing in a prophecy so much of which has been fulfilled, and so remarkably fulfilled, one cannot afford to ignore the part that still remains to be

fulfilled, nor can he withhold belief that this part, too, will yet become an accomplished fact—war will desolate and destroy the nations as they now exist.

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### THE HAND OF GOD IN THE AFFAIRS OF NATIONS.

Who does not perceive the hand of God in the affairs of nations, has surely not given his attention to the subject. There must be some meaning in their existence, and in the mighty procession formed by their rise and fall. Each, doubtless, performs some mission; just what, may not always be clear to our imperfect vision, or discernible in the very limited span of time that human eyes have watched the unfolding of God's purposes. But one feels aware of the general truth of it as our astronomers feel aware that there is a movement among what custom has taught us to call the "fixed stars." It is in vain that skeptics to the theory of movement among the said stars point to the fact that so far as may be discerned Pleiades and Orion and Arcturus occupy the same place in our universe as they did when old Job watched and admired them. The answer to the skeptic in that case is that so immense are the orbits in which they move, so great their distances and so brief the time that man has known and watched them, to ascertain if they move or not, that, as yet, movement is imperceptible; but the astronomer's faith in the fact of their movement remains unshaken by the skeptic's unbelief.

So with him who believes that a divine Providence watches over the affairs of nations, guides their destiny and appoints to each its mission. He may not be able always to point out to a mocking skepticism just what divine purpose this or that nation has accomplished, but he remembers that in the mighty purpose that God is working out in the universe, the life of a nation constitutes but a minute step, and is no more and accomplishes no more, perhaps, in its relation to the whole purpose of God than a single touch of an artist's brush in the production of a landscape. As one unskilled in art and unable to see the landscape, yet seeing that one stroke cannot tell just the importance of it, or the rela-

tion it will bear to the whole picture, so one seeing but an infinitely small part of God's great purpose, and that small part as through a glass darkly—small wonder if he can not determine the meaning for the existence of this nation, tell what it has accomplished, as part of the purpose of the Deity, or say why it passes away; but that its existence was brought about by divine ordination; that it accomplished something to bring about God's purposes, before passing away, he has every reason for believing.

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### THE CASE OF SPAIN.

The present position of Spain in her relations to America illustrates the general truth asserted in the foregoing:

It is the chief glory of Spain that under her auspices and patronage the western world was discovered. About that time she ranked among the first powers of Europe, and had a career open to her the like of which had been given to no other nation on earth. By right of discovery and afterwards by right of occupancy Spain had claims upon the greater part of the new world. There is lying before us a map showing the possessions of Spain in the Americas in 1795—a little more than one hundred years ago. According to that map Spain was in possession of nearly all of South America, Central America, Florida, all the West Indies, a narrow strip along the north of the Gulf of Mexico, all of Mexico, and all that part of the United States lying west of the Mississippi, and as far north as the Canada boundary line. An empire which in extent and resources was beyond the wildest dreams of ancient conquerors; and to a Christian power disposed to reign in righteousness and deal justly, such a chance to bless mankind and win honest glory as never before was accorded to any earthly kingdom.

Yet how miserably has Spain failed! Out of all that mighty domain which one little century ago she ruled as sole mistress, she retains her hold, and that precariously, upon but one little war-swept island, Cuba! Piece by piece her American possessions have been wrenched away from her.

Her own children have resented her authority; and driven its representatives from the land they ruled in her name. Is it not marvelous? So amply rewarded for becoming the patron of God's appointed servant to discover the new world, now so completely stripped of all that was given her—for what? Read it in the following page from Draper. The priests of Spain denied to the people they found in America Adamic descent, and now Draper—

The lust for gold was only too ready to find its justification in the obvious conclusion; and the Spaniards, with appalling atrocity, proceeded to act toward these unfortunates as though they did not belong to the human race. Already their lands and goods had been taken from them by apostolic authority. Their persons were next seized, under the text that the heathen are given as an inheritance, and the uttermost parts of the earth for a possession. It was one unspeakable outrage, one unutterable ruin, without discrimination of age or sex. Those who died not under the lash in a tropical sun died in the darkness of the mine. From sequestered sand-banks, where the red flamingo fishes in the grey of the morning; from fever-stricken mangrove thickets, and the gloom of impenetrable forests; from hiding-places in the clefts of rocks, and the solitude of invisible caves; from the eternal snows of the Andes, where there was no witness but the all-seeing sun, there went up to God a cry of human despair. By millions upon millions, whole races and nations were remorselessly off cut. The Bishop of Chiapa affirms that more than fifteen millions were exterminated in his time! From Mexico and Peru a civilization that might have instructed Europe was crushed out. Is it for nothing that Spain has been made a hideous skeleton among living nations, a warning spectacle to the world? Had not her punishment overtaken her, men would have surely said, "There is no retribution, there is no God!" It has been her evil destiny to ruin two civilizations, Oriental and Occidental, and to be ruined thereby herself. With circumstances of dreadful barbarity she expelled the Moors, who had become children of her soil by as long a residence as the Normans have had in England from William the Conqueror to our time. In America she destroyed races more civilized than herself. Expulsion and emigration have deprived her of her best blood, her great cities have sunk into insignificance, and towns that once had more than a million of inhabitants can now only show a few scanty thousands.

Fight on, Gomez and other Cuban patriots, wrench from Spain the last province she holds in the western hemisphere, for she by her cruelty and injustice has forfeited her right to every foot of land in the new world. Fight on—offended Justice overlooks the field and your sharp swords are but her instruments. If for some unknown purpose or lack of worthiness

in you, victory shall not perch immediately upon your banners, it is our faith that other hands will finish your work, and at the last Spain shall own no stock or stone in all the new world which she has filled with remembrances of her unworthiness to rule. And Spain, like many another nation before her, shall stand a witness to the great truth that God rules among the nations and punishes them for their injustice.

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### AMERICA'S POLICY OF ANNEXATION.

*A propos* the article of Professor Benj. Cluff, Jr., president of the Brigham Young College, Provo, in this number of the ERA, on the subject of the annexation of the Hawaiian Islands, and the discussion on that subject still going on in the American congress and throughout the country, there is, in a late number of the *Forum*, an able argument against annexation, from the pen of Rt. Hon. James Bryce, author of "*The American Commonwealth*," under the caption, "The Policy of Annexation for America." The article is worthy of consideration on account of the high standing of Mr. Bryce, both as an author and a statesman. The gentleman urges a number of reasons why our "policy of annexation" should be a policy of no annexation whatever. He considers the question both as to the probability of our annexing Hawaii, and the possibility of annexing Cuba. He calls our attention to the advantage we now possess in our continuous land territory (with the exception of Alaska); the impossibility of successful invasion of our country, owing to that fact, coupled with our enormous size and internal measures of defense; the weakness that would come from the possession of insular territories, subject as they would be to being cut off by a strong naval enemy; the necessity in which we would be involved of maintaining an extensive and expensive navy if a policy of annexation be resolved upon. He also alleges that the Hawaiian Islands are not worth incurring the dangers and expense of what he calls this new policy of annexation; and urges that the islands in question are not suitable for occupancy by the Anglo-American race. Then, considering



the population of Hawaii and Cuba together, with reference to their fitness for statehood, he concludes that while Cuba has numbers sufficient to make a respectable state, the Hawaiian islands have not; \*neither are inhabited, he contends, by races capable of self government, and hence rules out the feasibility of statehood; concludes that a territorial government involves the same disabilities as statehood; and that we lack a colonial department in our government, and also a corps of men trained in colonial matters. Answering the argument sometimes urged in the support of the policy of annexation that the United States has a mission to spread democratic principles, he eloquently concludes both his argument and his article with these words:

The United States has already a great and splendid mission in building up between the oceans a free, happy, and prosperous nation of two hundred millions of people. And one of the noblest parts of her mission in the world has been to show to the older peoples and states an example of abstention from the quarrels and wars and conquests that make up so large and so lamentable a part of the annals of Europe. Her remote position and her immense power have, as I have said, delivered her from that burden of military and naval armaments which press with crushing weight upon the peoples of Europe. It would be, for her, a descent from what may be called the pedestal of wise and pacific detachment, on which she now stands, were she to yield to that earth-hunger which has been raging among the European states, and to imitate the aggressive methods which some of them have pursued. The policy of creating great armaments and of annexing territories beyond the sea would be, if a stranger may venture to say so, an un-American policy, and a complete departure from the maxims—approved by long experience—of the illustrious founders of the republic.

\* \* \* \*

It must be admitted that much of his argument is forceful; but when Mr. Bryce urges that the proposed annexation of the Hawaiian islands is an un-American policy he is met

\*His table of statistics of the population of the Hawaiian group ought to be of great interest to many people in Utah who have lived on the islands:—

POPULATION.	NUMBER.	POPULATION.	NUMBER
Hawaiian (pure and mixed)	39,504	American	3,080
Japanese	25,407	British	2,250
Chinese	21,616	Germans	1,432
Portuguese	15,291		

That is to say, out of a total population of (in round numbers) 109,000, only 6,700—or about one-sixteenth—belong to the three educated European stocks which are capable of working self-governing democratic institutions.

squarely by the fact that our government did annex Louisiana, Texas, a great part of Mexico, and Alaska. And while it is true that Louisiana, Texas, and the part of Mexico we obtained were contiguous territory, Alaska was not, and is even further removed and less accessible than Hawaii. As to difficulties that may arise in the event of annexation, many of them—with all due respect to the acumen of Mr. Bryce on such questions—will be found imaginary rather than real. The changes that are taking place on both the American and Asiatic Pacific coast—the rapid rise of Japan to the dignity of one of the first powers of the earth, the appearance of Russia on her Pacific coast, with railroad connection with St. Petersburg, the constantly increasing importance of Pacific commerce, the prospective establishment of Pacific cables, most assuredly *via* Hawaii, together with our present defenseless eastern coast—already cry aloud for an increase of our navy; and we shall find Hawaii, in the rapidly changing conditions of the Pacific, a source of strength rather than weakness, a help to the influence of our nation in the Pacific rather than a hindrance; and we have confidence to believe that once under the influence of American institutions the mixed population of those islands would soon learn the necessary lessons of self-government.

\* \* \* \*

It will certainly be of interest to our readers at this point to read the views of the Prophet Joseph Smith on America's policy of annexation; and we commend to their attention the broad and liberal spirit breathed by the utterances of the Prophet—a spirit which invites all men to become brothers in very deed. We quote from his "*Views on the Powers and Policy of the Government of the United States:*"

As to the contiguous territories to the United States, wisdom would direct no tangling alliance. Oregon belongs to this government honorably; and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions congress to be adopted among the sons of liberty, give her the right hand of fellowship, and refuse not the same friendly grip to Canada and Mexico. And when the right arm of freemen is stretched out in the character of a navy for the protection of rights, commerce, and honor, let the iron eyes of power watch from Maine to Mexico, and from California to Columbia. Thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.\*

\**Mill. Star*, Vol. XXII: p. 762.

## BOOK REVIEW.

### THE THEOLOGY OF AN EVOLUTIONIST.

A few years before the death of the late Henry Ward Beecher the writer had the pleasure of listening to his lecture on the subject of "Evolution and Christianity." In the course of that lecture the pastor of Plymouth Church expressed his determination to devote the remainder of his life to the task of harmonizing what he regarded as the truths of Christianity and the truths of evolution. Two or three years after this he died, and Dr. Lyman Abbott succeeded him as the pastor of Plymouth Church. Whether or not Dr. Abbott considered himself as having fallen heir to Mr. Beecher's task of harmonizing Christianity and evolution or not, we cannot say, but certain it is that Dr. Abbott is devoting much time to such an effort. We are in receipt from his publishers, Messrs. Houghton, Mifflin & Company, his latest production on that subject, *THE THEOLOGY OF AN EVOLUTIONIST*. It has been preceded by two other essays on the same subject under the titles, *THE EVOLUTION OF CHRISTIANITY*, and *CHRISTIANITY AND SOCIAL PROBLEMS*; and in the preface of the book before us the author announces his intention to follow it with a fourth and that possibly by a fifth.

The present volume is written in that brilliant literary style for which Dr. Abbott is noted, and that the sentiments expressed are lofty in their character, and the whole work on a high level of excellence will be readily granted; but how far the doctor succeeds in making it appear that the theology of the evolutionist and the religion of the Christian are or may be one and the same is a matter about which there will be a great difference of opinion. The doctor might possibly deny that this is his purpose, for the purpose of his book as declared by himself is not to "show that the scientist is right, but to show that *if he is right*, he may still hold to spiritual faith in God, Bible, Christ, Sacrifice. This volume is addressed not to disbelievers in evolution to prove that they are mistaken, but to believers in evolution to show them that their belief is not inconsistent with the Christian faith; it is inconsistent with much in the *old theology*, but not with anything in the *old faith*."

But this definition involves the task of harmonizing the Christian religion, "the old faith," with the philosophy of evolution; and in that, in our judgment, Dr. Abbott fails, as all must fail so long as the "old faith" as well as the "old theology" teaches that the Christian religion is based upon the two great facts, the Fall of man in the transgression of Adam, and the Redemption of man through the atonement of Jesus Christ. Whatever else may be obscure in the revelations of God, those two facts are clear and stand out in bold relief on the pages of revelation, and the only way evolution, as commonly explained, can be harmonized with those two facts is, if the paradox may be pardoned, by getting rid of them, and that, by the way, is the manner in which both Dr. Abbott and his predecessor Mr. Beecher and all philosophers of their school, go about the work of harmonization. A new

Christ must be and is conjured up to fit the theory of evolution, and he may be a very excellent mental creation, a very high ideal, and the eloquence of gifted men may surround him with a spiritual and moral atmosphere, both refining and beautiful, but try how they may, he is not and cannot become Jesus of Nazareth, "the Lamb of God who taketh away the sins of the world." And however fine spun the THEOLOGY OF AN EVOLUTIONIST may be as a piece of word painting, no ingenuity can continue to make it out to be the old Christian faith.

## LETTERS TO THE FARM BOY.

"UNCLE HENRY'S LETTERS TO THE FARM BOY," by Henry Wallace, editor of *Wallace's Farmer*, Des Moines, Iowa, and published by Wallace Publishing Company of that place, is one of the few books issued from the groaning press of today that the ERA without reserve can recommend to its readers. It is a small book of 218 pages, but into it Mr. Wallace has crowded more things that a farm boy should read than appears in many more pretentious volumes. He deals with *the Farm Boy and his Father*, *the Farm Boy and his Mother*, *the Farm Boy and his Temper*, *the Farm Boy and his Chum*,—*His Reading*,—*His Future Business*,—*His Fun*,—*His Education*,—*His Start in Life*, *His Habits*—and so on through all the things concerning which something should be said to the farm boy. If our farmer fathers feel that there is advice they would like to impart to their sons, but are conscious that they lack the ability to say that which would be suitable, or doubt if they could hold the attention of their sons owing to a lack of an interesting manner of telling a thing, we commend to them the letters of "Uncle Henry," and feel confident that they will find there, not only what they want to say, but find it told in English that the boys can both understand and that will please them. It is written in pure, simple English; and drives straight to the point that the writer is trying to make, and, what is best of all, he makes it. We have seen nothing of its class since the publication of the Timothy Titcomb Letters, by John G. Holland, that is equal to this book either in charm of diction, clearness of style, or that is calculated to have such a direct influence for good on that large class of America's population now made up of farm boys, but who, as Mr. Wallace points out, in twenty years from now will mainly control the business of the state and the nation, as it is now controlled by the farm boys of twenty years ago. While the little book deals in the main with things practical, and that concern the affairs of this life, it is easy to discern that the advice given springs from deep religious convictions on the part of the writer; if nothing else indicated it then it would be found in this beautiful passage with which the book closes: "I desire, above all things else, that you be a good man. The good man is of the seed royal of the universe, the golden harvest, the ripened fruitage of creation. For him the deep foundations of the world were laid. For him the ages have been preparing. For his redemption 'The Word was made flesh and dwelt among us,' and the cross erected upon Calvary. For his perfection is all the work, the toil, the pain and suffering among men, and when chastened by experience, and ripened by the wisdom which years only can give, he enters the house prepared for him, and for which he has been prepared, its doors will spring open of their own accord, and he will be welcomed by all that is good, beautiful and true in the universe of God."

## OUR WORK.

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### THE SUMMER ADJOURNMENT.

One of the difficulties that confront the officers of the Young Men's Associations is the matter of keeping up the interest in the work of Mutual Improvement during the long summer vacation forced upon the societies by reason of our inability to continue our weekly meetings in our agricultural communities. It is, perhaps, the most unfortunate thing connected with our work, this long summer vacation. The interest that has been awakened during the winter months is well nigh dissipated by the long summer vacation; so that each fall we are confronted with the task of well nigh creating again the associations, and always have to go over the work of awakening again the interest in the societies and their work; and a month or two of the precious first months of the season are sometimes employed in getting ready to start. All this is a serious drawback to our work, and as much of the difficulty should be removed as it is possible to remove. The only thing, however, that occurs to us to suggest in relation to the matter is that an effort be made on the part of the local officers throughout the church to get the bishops to consent to their holding monthly conjoint sessions with the Young Ladies' Associations on Sunday. We are of the opinion that at the regular meeting of the saints one Sabbath in each month, after the opening services and the administration of the sacrament had taken place under the supervision of the bishop, the meeting could be turned over to the Improvement Association officers to be occupied by their exercises. This would not obviate the whole difficulty here pointed out, but it would materially reduce it, and ought to be adopted wherever arrangements can be made for doing it.

We do not think the officers of Improvement Associations in this matter would be asking too much of the local authorities when the importance of the work is taken into account, and the good that is likely to be accomplished is considered, but if it should transpire that there would be objection to using that time, it would still be possible to secure Sunday evening, perhaps, for the purpose of holding such conjoint meetings, and if so we think our young men ought to have sufficient interest in the great work to overcome all difficulties and hold these monthly conjoint meetings on the Sunday evenings, if no other time can be secured. They will materially assist,

we are sure, in keeping alive an interest in the work of Mutual Improvement, and make starting in the fall so much easier. And if this were all that could be hoped from them, it would be worth while, nevertheless, to make the effort to hold them. But there will be a value in the meetings themselves that will make them profitable to both the young men and the young women.

These monthly conjoint meetings, too, could be used to advantage on the part of the Young Men's Associations in completing the part of the last season's Manual work that is unfinished. We do not mean by this that the young men should crowd upon our sisters their Manual work in these conjoint meetings, but so far as the part taken by the young men in these meetings is concerned, we know of nothing they could do to better advantage than complete whatever lessons remain to complete last season's work in the Manual. In this way the proposed summer monthly conjoint meetings could be made to serve a double purpose to those associations that did not get through with last season's Manual. They would very greatly assist in keeping up a general interest in Mutual Improvement, and also afford an opportunity to clear up last season's work in the Manual.

For these several reasons we commend this matter of monthly conjoint meetings to the consideration of the Stake Superintendents and ward presidents, and hope that they will take such steps as may be necessary to arrange for the conjoint sessions here suggested.

There is one thing connected with our work of Mutual Improvement that ought never to be lost sight of, namely, that our improvement work is not only intellectual in its character, but moral and spiritual as well; and whatever interruption may necessarily come to our intellectual work, none need ever come to this latter department of our work. Indeed there must be no interruption to it; members of the associations must feel as much under obligations to observe the moral law of the gospel during the summer vacation as during the more active period of association work. However hurried by secular employments, there is and must be time for prayer; for seasons of communion with God. The name of Deity must be honored, the Sabbath day kept holy, the word of wisdom observed, and a spirit of uniform kindness and consideration for others cultivated. All this can go on during the summer months as well as in the winter season; and who shall say that, after all, this is not the most important part of Mutual Improvement work? Let it not be neglected, then, nor the importance of it be lost sight of; for if effort at improvement along these lines shall be earnestly continued, our enforced summer vacation can affect only the least important part of our work, namely, the intellectual department.

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## AN IMPROVEMENT ASSOCIATION READING ROOM.

From Brigham City we receive the following communication accompanied by a neat photograph of the reading room referred to, but as the ERA is not an illustrated magazine we cannot reproduce it:

BRIGHAM CITY, UTAH, March 15, 1898.

Editor IMPROVEMENT ERA:

Dear Bro:—The Young Men's and Young Ladies' Mutual Improvement Associations of this city have built a library and reading room, a picture of which is enclosed.

Early in the season the stake and city officers of both associations began to discuss a plan whereby the many small ward libraries might be gathered into one. As no suitable building could be procured, it was decided to erect one on the public square on Main street, a piece of ground being granted us by the city council. Accordingly committees were appointed and all went to work with a will.

Not a cent was paid for labor. The cash outlay, \$400, was raised by subscription and entertainments. When the building was finished, it was also paid for. Total cost, about \$725.00.

The building was dedicated on Feb. 14th, President Lorenzo Snow offering the prayer. Nearly five hundred volumes have been collected, many of which are already in circulation. The room is open all day until 9:30 p. m. The tables are supplied with the principal state papers, IMPROVEMENT ERA, *Juvenile Instructor*, leading magazines, etc.

Though there were some objections at first, now everybody says that it is "a thing of beauty" and a credit to the city. We report this as a part of "Our Work" during the season just closing. Respectfully,

NEPHI ANDERSON, Cor. Secy.

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## OF INTEREST TO MISSIONARIES.

Quite a number of ERAS which have been sent to elders in the Northern and Southern States missions are being returned by postmasters because not called for. We presume this is on account of changes in addresses of the elders, of which we have not been notified. In order that the magazine may reach all the elders safely and the useless expense of return postage be saved this office, it is very necessary that we be *promptly* notified of every change in address.

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## M. I. A. ANNUAL CONFERENCE.

At the general conference of the Mutual Improvement Associations to be held on Sunday, Monday, and Tuesday, May 29th, 30th, and 31st, many topics of great importance to the associations will be discussed. The meetings on Sunday will be held conjointly with the Young Ladies' Associations in the Tabernacle, and will be of a general character. Those on the two following days will be strictly business meetings of the officers and members of associations, where statements and reports of the work during the past season will be presented, and plans for the future devised, discussed, and decided upon.

In the past the attendance of officers at these conferences has not been all that could be desired, many stakes being entirely without representation, although at the last conference there was a better representation than for many years past. This year we hope to have representatives from every stake, and would be pleased to have some one from every ward. With this object in view we request the Stake Superintendents to begin now and continue to urge upon their officers the necessity for making an effort to attend these conferences. We find that those officers who are present at these gatherings, and get the spirit as well as the letter of the instruction given there, return to their homes full of enthusiasm and energy, and carrying the influence of the conference with them, diffuse it throughout their stakes and wards, and accomplish a greater and grander work than is possible in those districts which have no one to bring to them that influence and spirit.



## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

*February 18th:* A movement is reported on foot to collect a fund from the school children of the United States for the erection, in Paris, France, of a monument to General Lafayette. \* \* \* A mob in Paris, France, attempt to lynch Emile Zola, as he leaves the courtroom today and are only prevented by the intervention of the police.

*19th:* A request was received today at the state department from the Spanish authorities in Cuba, transmitted by Consul-General Lee, that the Spanish officials be permitted to join with our people in making an investigation into the causes of the disaster to the "Maine." After consideration by the President and the officials of the navy department the request was declined.

*20th:* The Spanish Cruiser "Vizcaya" anchored off Staten Island today, on a visit, it is stated by her commander Captain Eulate, of courtesy and friendship. \* \* \* The funeral services over the remains of Miss Frances Willard took place in New York today; the final interment will be in Chicago.

*21st:* The board of inquiry into the "Maine" disaster met on the light-house tender "Mangrove" at 10 o'clock this morning and began the investigation into the cause of the explosion. Captain Sigsbee was the only witness examined. The decision of the board is absolute that, on account of the delicate situation, no news will be given out before the final report is made to the government.

*22nd:* A contract was let today with a wrecking company for the recovery of the "Maine." The terms provided for the payment of \$871.00 per day for regular plant and \$500.00 per day additional if extra plant is used. A bonus of \$100,000 is also offered to the wrecking company if they succeed in raising the "Maine" and towing her to New York.

*23rd:* The jury in the Emile Zola case today, after being out for only thirty minutes, returned a verdict of guilty as charged in all the counts of the indictment, and declared there were no extenuating circumstances. Zola was sentenced to one year's imprisonment and to pay a fine of 3000 francs. On hearing the verdict, M. Zola said, "They are cannibals."

*24th:* While no official information is given out concerning the cause of the "Maine" explosion, there is a growing sentiment that it was not accidental and did not occur within the vessel.

*26th:* A Chicago *Times-Herald* Washington special says: Consul-General Lee has made formal report to the president that it is his opinion that the "Maine" was deliberately destroyed. \* \* \* An attempt was made to assassinate King George of Greece today while he was out riding. Nine shots were fired but without effect.

*28th:* In the supreme court of the United States, a decision was handed down, affirming the decision of the supreme court of Utah that the

Utah eight hour law was constitutional. \* \* \* James T. Little, son of the late Feramor Little, died this morning at 2:30 o'clock.

*March 1st:* The United States Court of inquiry into the loss of the battleship "Maine" continues its work in Key West, Florida, having removed to that place yesterday. All witnesses are sworn not to reveal any part of the proceedings of the court.

*2nd:* Today is President Woodruff's ninety-first birthday. He is enjoying remarkably good health and vigor of mind. \* \* \* The board of inquiry into the "Maine" disaster has concluded its work at Key West and is awaiting orders for its return to Havana.

*4th:* Spain purchased today, in England, two cruisers which were being constructed for Brazil.

*5th:* The Spanish government has intimated to United States Minister Woodford that it desires the recall from Havana of Consul-General Lee, also that the American warships, which have been detailed to convey supplies to Cuba for the relief of the sufferers there, should be replaced by merchant vessels. The United States government replied, refusing to recall Gen. Lee or to countermand the order for the dispatch of the war vessels with supplies.

*6th:* The Pekin correspondent of the London Times says: Russia has demanded from China the surrender of all sovereignty over Port Arthur and Ta-Lien-Wah for the same period and on the same conditions as Germany at Kaio-Chau. Russia also demands the right to construct a railway from Petula on the line of the Trans-Manchurian railway, to Port Arthur, and in the event of non-compliance with her demands she threatens to move her troops into Manchuria.

*7th:* The house of representatives today passed a bill providing for two additional regiments of artillery. The navy department today ordered the cruiser "Montgomery" to proceed to Havana to relieve the dispatch boat "Fern." The "Fern" will carry the provisions to the Cuban sufferers in Matanzas and Sagua La Grande. \* \* \* Spain withdraws her request for the recall of Consul-General Lee from Havana.

*8th:* The house of representatives today unanimously passed a bill placing in President McKinley's hands \$50,000,000, to be expended at his discretion for national defense. Members from the North, South, East, and West of all parties joined in the vote, which stood, ayes 311, nays none. \* \* \* Captain Brownson of the naval bureau left Washington today for Europe, whither he has been sent by the navy department with a view to obtaining information as to the possibility of purchasing warships for the United States. \* \* \* Great activity prevails in the war and navy departments at Washington. Every preparation is being made for a possible conflict with Spain.

*9th:* The senate today passed the urgent deficiency bill, which carries an appropriation of \$50,000,000 for national defense, by unanimous vote and without debate. At 3:40 o'clock it was signed by the President and became law. \* \* \* The United States cruiser "Montgomery" arrived at Havana today. She was moored in the principal harbor near the wreck of the "Maine," and in the center of a circle of Spanish ships.

\* \* \* The British government has presented its estimates to parliament for the amount needed for the navy. The estimates provide for the building of three new battleships, four armored cruisers, and four sloops of war, and for adding to the personnel of the navy 6,340 men. The total appropriation asked for is \$118,890,000. This amount added to the army appropriations for the year make a total of over \$240,000,000 to be expended on British defenses this year, and this is exclusive of the amounts to be spent on the Indian army and the armies of self-governing colonies.

*10th:* A special to the Chicago Journal from Washington says: "The United States government has taken possession of the American line of steamers, consisting of the 'St. Louis,' 'St. Paul,' 'Paris' and 'New York.'

A Federal naval officer will be put in charge practically of each vessel as it arrives and sails from these shores. Commander Brownson is virtually in command of the 'St. Paul,' which sailed yesterday."

11th: General William Stark Rosencrans died today at his home near Redondo, California. \* \* \* Senor Luis Polo y Bernabe, the Spanish minister to the United States, arrived in Washington today.

12th: The three batteries of artillery at Fort Riley, Kansas, have received orders to proceed to the South, one to Fort Monroe, one to Savannah, Ga., and one to New Orleans. \* \* \* Senor Luis Polo y Bernabe, the new Spanish minister, was formally presented to President McKinley today. The speeches made by the minister and the President were of a very friendly character.

13th: It is stated "on the best authority" by the Madrid correspondent of the London, England, "Morning Post," that United States Minister Woodford originally intimated that the United States expected that Spain would reestablish peace in Cuba before March 1st of this year. Recently in response to Spanish representations the United States extended the time to May 1st. \* \* \* President Benjamin Cluff, Jr., of the Brigham Young Academy, who arrived in San Francisco, Cal., today from Hawaii, states that about one-half of the intelligent natives favor annexation.

14th: The navy department today purchased in London, England, two fine cruisers built for the Brazilian government at Elswick, England. One of them, the "Amazonas," is complete in every respect and has her coal and ammunition on board. The other the "Admiral Abrenall" is launched, but it will take some time to make her ready for sea. \* \*

\* Elias Morris, bishop of the 15th Ward, Salt Lake City, and president of the Utah Sugar company, met with a serious accident late this evening. He had been attending a meeting in the office of the Co-op. Furniture company, and when leaving the store, the room being dark, he fell down an unprotected elevator shaft, a distance of about ten feet, into the basement, causing a serious concussion of the brain and other injuries.

15th: Troops of cavalry are being hurried to the Atlantic Coast. \*

\* A press dispatch from Key West says: "A shattered section of a submarine cable, containing seven conductors for setting off mines, is in the possession of the board of inquiry. The cable led to a mine under the 'Maine.' The discovery was made by divers at the 'Maine' wreck. This proves, if true, that the mine which blew up the 'Maine' was connected with a switchboard ashore which was in charge of a trusted and responsible agent." \* \* \* The United States court of inquiry sailed today from Havana, for Key West. The cabinet expects that its report will be made this week.

16th: Spain has made representations to the government of the United States to the effect that the assembling of a large body of war vessels at Key West at this time will injuriously affect the carrying out of the plan of autonomy for Cuba, and seriously interfere with the pacification of the island, also that a war by the United States against Spain, under present circumstances, would be unjustifiable before the world, and a crime against humanity and civilization.

17th: Elias Morris, bishop of the 15th ward, of Salt Lake City, died at 10:30 a. m. today, from the injuries received in the accident which befell him on the 14th inst. Bishop Morris is known and loved in all parts of the State of Utah and surrounding states. \* \* \* Senator Proctor, of Vermont, reports verbally, in the senate, his recent trip to Cuba. Though void of all sensationalism, his statement corroborates, in every particular, previous reports of the dreadful conditions prevailing there. \*

\* A special dispatch to the Boston Globe from Key West, states that a special report from the board of inquiry has been sent to President McKinley.









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